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EDITED BY THE

REV. J. GUINNESS ROGERS, B.A.

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CONGREGATIONAL WORTHIES.

1.—WILLIAM JAY.

THE name of William Jay is one of the most honoured in the Congregationalism of his day. As a preacher he was the Spurgeon of his generation, and, taking into account all the circumstances of their relative positions, his popularity was not less remarkable, though perhaps somewhat less extended, than that of the pastor of the Metropolitan Tabernacle. His work was done before the days of the telegraph, before even our railway system had been carried to the completeness which it has now reached. To-day every one visits London, and every visitor who cares at all about preaching goes to hear Mr. Spurgeon. If possible, more remarkable even than the increased facilities for travelling and intercommunication is the development of the newspaper press. Thanks to the abolition of what used to be described as the "taxes on knowledge," an amount of literary activity has been called forth, very much of which has gone into journalism, and has brought about a change of conditions the extent of which is scarcely realized. Even a local celebrity attains a popularity, or at least a notoriety, which was only possible to a few men of great distinction half a century ago. Were he living now, Mr. Jay would be interviewed by representatives not only of London, but also of New York, and probably Melbourne or Sydney journals. His portrait would be produced by photographers everywhere, exhibited in shop-windows,

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used to adorn the pages of religious papers; while paragraphs in the daily press would record his slightest movements, and chronicle the passing changes in his health. Such adventitious aids were denied to Mr. Jay. Probably there are many who would be extremely glad to be without them. A man who has anything to say naturally desires as large an audience as possible, and is grateful to those who can secure for him such a platform as the daily press affords; but to have reports of sermons and lectures is one thing, to have private life and arrangements carefully set forth for the delectation of the public is a very different one, and the taste which desires the latter must be somewhat peculiar. Even these records, however, serve to make the individual better known to the world. Mr. Jay lived and laboured at a time when work had to be done much more in obscurity; and his life was spent in Bath, not in London.

It is true that Bath was much more frequented in the earlier period of his ministry than it is now, despite some recent indications of its regaining the favour of society which have been seen of recent years. But the world of fashion, of which Bath was then one of the resorts, was not a field in which a Dissenting preacher, whose chief characteristics were a loyalty to evangelical truth, great plainness of speech and directness of personal appeal, and a forceful eloquence which told powerfully on the conscience, could expect to achieve any great success. Looked at, therefore, in connection with the circumstances of time and place, the extraordinary popularity of Mr. Jay must be regarded as a phenomenon in the religious life of his times, and is an evidence of the genius of the man. For genius he unquestionably had. That rare felicity in the analysis of a text, and the equally uncommon lucidity in the presentation of its leading points, that remarkable chasteness of language, that concentration of force into some brief passage for which his discourses are remarkable, are marks of more than mere talent. The stories of the "boy preacher," with which all who know anything of preachers or preaching must be familiar, and which may

be heard to-day in that western district where the name of Jay still lingers with a sweet aroma round it, are evidences that he was, as all true preachers are—born, not made. It has sometimes been said that his sermons never rise above the level of “sanctified common sense”; but the criticism, though perhaps meant to be depreciatory, is really a great tribute to their native power. The polish of culture is within the reach of many who never would be able to attain to the wisdom of sanctified common sense. It is what congregations value, though perhaps they could hardly say why, and they are certainly more likely to profit by it than by the elaborate and brilliant discourses on the finish of which so much care and time have been bestowed, but whose choicest beauties are hardly perceived even by those who go away talking about the eloquence of the preacher, but failing to grasp the points of his preaching, and certainly never suspecting that he has been delivering a message from God to their souls. After all, there is often more of that native power which may be described as genius in some terse, incisive utterance, full of spiritual insight and practical wisdom, than in a highly finished discourse, sparkling with happy epigram or striking illustration. This was one of Mr. Jay’s gifts, and certainly it was a sign of true genius.

The period over which his ministry extended, and especially that part of it when he was at the zenith of his popularity, was in some respects favourable to the development of his special qualities. It was the time when the better influence of the Evangelical revival was most felt. The party within the Establishment which had felt its touch had not yet been weakened by the success which it afterwards achieved, and by which it was robbed of much of its true power. It was hardly strong enough to be regarded as a party, its leaders scarcely dared to aspire to ecclesiastical dignities, and its humbler members found little countenance from their own superiors in office. They were, indeed, regarded with extreme suspicion by a dominant section which liked neither their spirit nor their principles, regarding them as accomplices

of a hated Methodism whose fanaticism travestied the moderate and sober Christianity which the Anglican Church approves, and brought religion into contempt by the extravagance of their zeal and the wildness of their movements. The force of a spiritual enthusiasm which was so hateful to the orthodox Churchmen of the day, brought them into closer sympathy with Dissenting communities. Together they had felt the quickening touch of the same Divine Spirit, and there had been developed affinities of which they, dwelling apart in their own religious associations, had hitherto been unconscious. Evangelical Churchmen found themselves as one with Dissenters and opposed to their own ecclesiastical associates—bishops, dignitaries, and clergy of their own Church—on the very points on which they were most deeply interested. Bishops frowned on the Bible Society; deans brought the power of ridicule and satire to bear against foreign missions as the latest and, in some respects, worst development of Methodism. On the great question of slavery the influence of the Establishment was largely against them, and in all these things they and Dissenters were in complete accord. It would have been happy for themselves, and happy for the highest religious interests of the country, had the Evangelicals of the Anglican Church been able to emancipate themselves, even in a moderate degree, from the narrowing and separating influence of their ecclesiastical traditions. But, as will be illustrated in some conspicuous cases afterwards, they could never forget that they were of the Church; and indeed the consciousness that they were suspected of imperfect Churchmanship made them then, as it has made them ever since, especially careful not to furnish any confirmation for such suspicion. Strange to say, Evangelical clergymen have always been particularly anxious to mark the line that separates them from the Dissenters with whom they were pleased to meet. If they joined with these Christian friends in common work, at all events the latter must never be allowed to suppose that they were themselves forgetful of what belonged to the representatives of the Church. How much the true Church

of Christ and the interests of true unity have suffered from the consequent antagonism of those who had so much in common, it would not be easy to calculate.

The Evangelical Revival did so much for Congregational Churches that it is often forgotten that it had its disadvantages as well as its benefits. The Churches were in sore need of the new life which came with it, for they had sunk into a condition of formalism and heartlessness only a few degrees better than that of the Established Church. The Revival brought them new life and increased numbers, and so far was an incalculable gain. But, on the other side, the old Puritan spirit, teaching, and practice were greatly modified, and not always for the better. The new temper which had come in was foreign and to some extent alien. Perhaps no party has ever been more misunderstood, certainly none has been more misrepresented, than the Puritans, and it is only fair to add that ignorant friends have often been almost as much to blame as malignant foes. To-day the precious contributions which Puritanism has made to English literature, and the still greater services it has done to English liberty, are forgotten, and it is held up as a synonym for Philistine opposition to the light, for narrowing of mind, poverty of culture, arrogance of temper, and harshness of judgment, and it seems by some to be thought a sufficient ground for objecting to any new rule of conduct that it can be described as Puritan. Very much of this extravagant scorn and hate we may reasonably welcome rather than repudiate. If it be considered Puritanic to demur to the wild license which some claim for every kind of pleasure, we need not be ashamed to accept what is intended as a reproach, but in which we may rather glory. It is right and necessary, however, to protest against the misunderstanding of the actual spirit of Puritanism which has become so rife. It has been identified with a contempt for culture, especially on its more æsthetic side—yet it is the system which trained some of the most learned divines of the seventeenth century, which inspired the song of Milton, which shaped the statesmanship of Cromwell. If there is even a

colour for a charge so strange in view of the place which the Puritans filled in the universities before persecution forced them into exile, it is due to new ideas introduced by those whom the Revival drew into the ranks of Dissent. The old Puritanism, in short, was (as has been shown by Charles Kingsley looking at it as a friendly outsider, and by Dr. Halley treating it as a loyal descendant of its fathers, and an inheritor of its best traditions) broader in its conceptions, both of doctrine and life, than is commonly believed. The extreme form of Sabbatarianism, the hatred of recreation so exaggerated as to approach to a fanaticism, the tendency to the most severe literalism in the interpretation of Scripture and to a hard asceticism in the law of Christian conduct, are not really Puritanism, but rather Puritanism so leavened by the influence of the sentiment of the Evangelical Revival that its *ηθος* (to use Dr. Dale's phrase in his admirable sermon) has been well-nigh transformed.

Let it be granted that some of these views were strongly taken up by Evangelical Dissenters, as perhaps they were likely to be at a time when the aboundings of iniquity, especially in high places, were pretty sure to cause a reaction in favour of excessive severity. There was still a marked difference between Churchmen and Dissenters in their conceptions of public duty. Take the Puritan at the time when Puritanism developed its true character, and he is a high-minded, patriotic, God-fearing citizen. He may have ideas too theocratic in their temper—that is, he may be mistaken as to the mode in which the Divine rule is to be asserted; but at least he has grasped the idea that the earth is the Lord's, and that His law is to be supreme in it. Hence he is a lover of righteousness and a champion of freedom, a stern foe of all tyranny and wrong-doing, active in all movements of real progress, manfully defending the rights of the private citizen against the encroachments of arbitrary power. John Hampden, Colonel Hutchinson, the Ironside soldier who carries his Bible in his knapsack and prays before or when he is fighting—these are the ideal Puritans. Compare them with the very excellent and pious

people who are supposed to be their present-day representatives—the extremely timid and cautious men who not only shirk public duty themselves, but judge very severely those who feel compelled by a sense of loyalty to Christ to undertake it; and how striking the contrast. The one is so busy thinking about the salvation of his own soul that he cannot spare time for the rough work that needs to be done, and done thoroughly, in a world like this, and indeed is so nervously sensitive about the effects on his own spirituality that he cannot muster the courage and strength necessary for this good fight of faith. Miserable spirituality at best which needs to be so protected from every blast that blows. It has not yet learned the meaning of the Lord's words, "He that loseth his life for My sake shall find it."

It would be too much to say that Mr. Jay escaped altogether from the influences by which our Churches and ministers of the period were so largely affected; but he had far too much robustness of mind and character to allow himself to be affected by the Pietistic spirit. It is well, however, to bear in mind the change which has passed over the tone of our teaching, and especially of what may be described as our spiritual ethics, since his day. Rowland Hill's "Village Dialogues"—which are little if at all read by this generation—give a photographic view of those times, the character of the parochial clergy, the condition of the villages, the opinions held and propagated by the school of which the author himself was so conspicuous a type. Of him Mr. Jay says, "His sentiments were Calvinistic, but it was not a Calvinism run to seed." "He was not afraid to address sinners, and when in a particular place, as he was leaving the vestry to go into the pulpit, one officiously hinted to him that they preached there only to the elect, 'Well,' said he, 'neither will I, if you'll go and set a mark upon them.'" This little incident marks how the spirit of the old Calvinism was relaxing. Mr. Jay's judgment of Rowland Hill was that no man ever better deserved the character of a gospel preacher, and yet, perhaps unconsciously to himself, he himself had gone further

from the old Calvinism than the man whom, despite eccentricities which were detrimental to his influence, he so greatly admired. This generation has travelled so far in the same direction that it retains little of Calvinism except its faith in the Divine life in the soul of man, and its foundation principle that "salvation is all of grace." But these are the vital truths of the system. What has been cast off is important, but it is not of the essence as it is understood even by the world outside. Its critics talk about Methodism "and Calvinism," as though they were interchangeable terms rather than representatives of theological opposites. They are wrong in form, but they are right in the substance. Calvinism and Methodism alike set forth the idea to which they are most opposed, the cardinal idea of the Evangelical faith as to the regeneration of the human heart by the Divine Spirit through the blood which cleanseth from all sin.

But it is in the conception of Christian character and life that the opposition between the old and new theology is most apparent. The Evangelicals of the earlier time were too prone to regard life as divided into two sections, the secular and the religious. The idea of Christian love as a leavening principle by which all life was to be permeated and governed, and which, as it attained its perfect work, would sanctify every part, was overlooked, and a large section of life was practically placed outside the pale of religious influence. Congregationalism did not take the extreme view on these points, but it could not altogether escape an influence which was so dominant in the Evangelical world. It is a common theme for congratulation to-day that more "liberal" and "advanced" views both as to doctrine and life are prevalent. There may be some ground for this pleasantly complacent estimate of ourselves. It is a distinct gain if we have so far enlarged our conception as to the essential principles of the gospel that many controversies which once separated Christian men are dead; that we no longer regard agreement on every point of doctrine as an indispensable condition of Christian fellowship; that we are agreed that there is something greater, more vital, and

more permanent, than dogmatic systems, and that is "faith which worketh by love." We have learned much if we have come to understand the value of character shaping the entire conduct of life, and its superiority to any artificial and arbitrary distinction between things that are permissible and things that are forbidden to the Christian. But we must watch lest the gain should be attended with corresponding disadvantages. The liberty for which we have been contending, and which to a large extent we have attained, is not a liberty to think and act as we will, but simply liberty to follow the truth wherever it leads. It is easy to ridicule the exaggerations of the past, but it is fair to remember that amid them all was reared a race who have left a deep impression upon the Christian life of the country, and especially upon our own churches. Our desire should be that we may so far emulate their virtues that we may be able to bequeath to our posterity the inheritance which we received from them, enriched by precious contributions of our own.

Mr. Jay was representative of the best elements of his own day. He was saved from exaggeration by that sanctified common sense which has already been noted as a characteristic trait. Some men are able to exercise this quality on all questions except those in their own particular department; but as soon as you invade that it appears to desert them, so entirely are they dominated by the ideas of their school or the prejudices of their religious circle. Mr. Jay was practical, judicial, moderate everywhere. In his teaching he anticipated a distinction which is clearly recognized to-day, but which we should hardly have expected to find in one occupying so definite a position in a period when the dogmatic spirit was so much stronger. "I have said in another place," he writes in his sketch of Wilberforce, "and I repeat it, that some are too orthodox to be Evangelical." If this had been written by one of our contemporaries who was regarded as liberal in his theology, it would be seized on by many as an indication that he was on the down-grade. Of course it will be looked at in quite a different light as coming from one so far above the reach

of suspicion as Mr. Jay. But how true it is! If orthodoxy had always been Evangelical, more gentle and constraining in its persuasive influence, more ready to proclaim the truth in love than to detect error and brand it with anathema, less anxious to make men offenders for a word, and more willing to recognize the presence of some saving truth even in creeds which, as a whole, it regards as heresy—in short, more intent on saving men's lives than on judging their opinions, how much more benign would have been its influence, and how much nobler the service rendered to God and truth.

Mr. Jay was quick to detect and to condemn tendencies of this kind. Thus he tells us—

The first year I went to London, I heard two popular clergymen, who were going through the same Epistle—the Epistle to the Ephesians. Both went on leisurely, and from verse to verse, till they came to the practical parts and relative duties of husbands and wives, parents and children, masters and servants, when one of them intimated that he could not enlarge here, for the grace of God would teach them all this; the other endeavoured to do as much justice to the preceptive as to the doctrinal demands. I need not say this was Mr. Newton (p. 277).

John Newton was a special favourite with him. "I deem," he says, "Mr. Newton the most perfect instance of the spirit and temper of Christianity I ever knew—shall I say with the *exception*—no, but with the addition of Cornelius Winter." He had a very strong sympathy with Newton's doctrines, and also with his mode of presenting them. A story which is given in his sketch of the great Evangelical preacher may help to an understanding of his own position.

One morning in the family worship he read 2 Peter iii. 1-9, the last words being, "but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." He began his exposition thus: "These words, I suppose, are a hard bone for a Calvinist to peck." He was aware that one in the company required some moderating. This person, a little too forward as well as too high, afterwards, as we were at breakfast, rather abruptly said, "Pray, Mr. Newton, are you a Calvinist?" He replied, "Why, sir, I am not fond of calling myself by any particular name in religion. But

why do you ask me the question?" "Because," he replied, "sometimes when I read you, and sometimes when I hear you, I think you are a Calvinist; and then, again, I think you are not." "Why, sir," said Mr. Newton, "I am more of a Calvinist than anything else; but I use my Calvinism in my writings and my preaching as I use this sugar"—taking a lump, and putting it into his tea-cup, and stirring it, adding, "I do not give it alone, and whole; but mixed and diluted" (pp. 273-4).

If this idea had been observed by all its teachers, Calvinism would scarcely have fallen into the disrepute—the undeserved disrepute—from which it is suffering now. The Calvinism of these two exemplary men—"the two most extraordinary Christian characters I ever knew," Mr. Jay says—"like that of Bunyan, was rendered by their temper milder than that of some of their brethren," and on that account was rendered more acceptable to him. He was one of the highest types of that moderate Calvinism which then had possession of the Congregational pulpits—a leader of the school which included Angell James, and Raffles, and Parsons, and Leifchild, and others whose memory is still fragrant in the churches, and whose work cannot die. It is easy to point out defects in their work, especially in the point of extension. It would certainly have been better for the condition of Congregationalism in England to-day if they had set themselves more earnestly to meet the wants of the new populations which were rising around them. But we judge them in the light of experience, which it would have needed more than human foresight for them to anticipate. The development of our English towns has been so extraordinarily rapid, that it is hard even for those who are living in the midst of it fully to realize. Least of all could the change which has been caused by the migration from the centre of large towns and cities to the suburbs have been foreseen. Considerations of this kind ought at least to qualify the censures of a policy which certainly has been unfortunate in its results, leaving us in some places with spacious buildings in central districts from which the population has drifted away, and in others without chapels in growing

suburbs where the increase of people is too rapid for us at once to overtake it. It must be remembered that this is not peculiar to any one church, and that it is unjust to blame individual preachers because they were not in advance of their age.

It is interesting and suggestive in reading the story of a life like Mr. Jay's to find how close is the resemblance, even in points on which it is generally assumed that there has been considerable change, to the experience of a Dissenting minister of our own time. We will take only two cases—one affecting a pastor's relations to his own people, the other his relations as a Dissenter to the clergy and members of the Establishment. In the long, tedious, and sometimes bitter diatribes on the alleged neglect of pastoral visitation in these degenerate days, it is continually assumed that the former days were better than these in this respect. There may be an apparent foundation for this charge, owing to the fact that numbers of the Anglican clergy are so much more assiduous in this kind of work now than in that former generation. At that time the services of the Dissenting minister, especially in small towns and villages, were largely sought in cases of sickness by many who were not of his own flock. The revived life of the Anglican Church has altered this, as it has altered a good deal beside. The visits of a minister of another community would hardly be tolerated in the homes of Churchmen who receive the assiduous attentions of their own clergy. At all events, they are not asked, and certainly are not likely to be obtruded. The kind of ministry which was frequent enough at an earlier date (we can ourselves recall examples of it) has almost entirely ceased. It is possible also that there may be less of directly pastoral visitation. But if any one supposes that the complaints on this score are a new feature in our Church life, the answer is supplied by Mr. Jay's references to his own personal views and experiences on the point. Admired and beloved as he was, he was not exempt from the carpings of those who fancy that one of the principal duties of a Christian minister is to be running from house to house, even though

it be, in many cases, only for the sake of ringing the bell and learning that no one is at home. Perhaps the more eminent a man is, the stronger will be the disposition to criticism of this kind. Mr. Jay, so far from disturbing himself about it, writes thus :

I can truly say it affords me no satisfaction to find similar complaints very prevalent wherever I have gone. Nor do I, in this case, wish to attempt *wholly* to justify myself—far from it. I might have done more, especially in *some cases*, than I have done, by more decision, arrangement, and diligence. Who can look back on any department of duty and usefulness, and not have reason to exclaim, "If thou, Lord, shouldest mark iniquities, O Lord who shall stand?" Yet I would remark a few things, by way, at least, of explanation, rather than of excuse. No little of this censured neglect was voluntary with me, and therefore it did not aggrieve my mind. I saw that much of what was commonly expected was *unreasonable*, and that it was *consequence* rather than *improvement* that was affected by disappointment (pp. 151-2).

There is another mistake, if possible even more prevalent than that just noticed, of which Mr. Jay supplies us with the most effective confutation. It is an accepted axiom that the relations between Churchmen and Dissenters have become not only strained, but even hostile, in consequence of the growth of political Dissent. The suggestion is that these were golden days when Evangelical Churchmen met Dissenters on terms of fraternal kindness; when harmony prevailed, and there was a delightful and refreshing intercourse not only in private life, but even in Church fellowship, between men who unfortunately belonged to different communities, but who, nevertheless, felt and proved that as Christians they were one. Now, if this was the state of feeling in the second quarter of this century, there was no Dissenter whose story would supply such illustration of it as that of Mr. Jay. His society was sought, and his ministry occasionally attended, by numbers of the more eminent members of the Evangelical party, both lay and clerical. Wilberforce, Mrs. Hannah More, Thornton, John Newton, and others were in the roll of his friends. He was, in the best sense of the term, a moderate

and a religious Dissenter. These were times, indeed, in which Dissenters had not yet recovered from the effects of the long period of repression which followed the Toleration Act. As some of the Trust deeds of chapels made at the period (notably that of Carr's Lane Chapel, Birmingham) attest, they scarcely felt assured of the right to exist. They were grateful for small mercies, and did not venture to contemplate that struggle for religious equality which has subsequently become so alarming to Churchmen. Mr. Jay himself was liberal, large-hearted, in no sense an extreme man. Yet we do not find that he fared much better than a political Dissenter of to-day. Take the case of Mrs. Hannah More. As she appreciated Evangelical preaching, and as the pulpits of their own Church in Bath were almost closed against men of the Cecil and Romaine type, she frequently attended at Argyle Chapel. She even went further, and on one occasion sat down at the Lord's table. Of the consequences of this step Mr. Jay gives the following account :

Besides Mrs. More's attendance on my ministry, she did (oh ! tell it not in Gath, publish it not in the streets of Askelon !) she did, one Sabbath (oh, let that day be darkness ! let not God regard it from above !) she did—affected by the discourse she had been hearing on the love of Christ, and feeling powerfully inclined to remain, and join with those who were just going to commemorate the death of their common Saviour—she actually did stay, and partake with them ! The offence, it would seem, was not repeated. She, therefore, years after, applied to me, by Mr. H——, for a kind of certificate that she had only received the communion in Argyle Chapel *once* ; saying, that it was not with her for a moment a question of *right and wrong*, but of *truth and falsehood*, for the Anti-Jacobin Review and other enemies had charged her with the thing as her *common* practice ; whilst she, whenever asked, had said it was a *single* deed (pp. 331-2).

The more closely we study the religious life of the times, the more apparent does it become that the differences which separate the two classes are due not to the growth of High Church principles on the one side, or the increased determination of Dissenters to assert the equality of Churches on the other, but to the sentiment which the

the State Church fosters in its clergy. This is well illustrated by the following incident :

Mr. Newton for many years visited Portswood, near Southampton, a place from which many of his printed letters were directed. Here lived Walter Taylor, Esq., a Dissenter in affluent circumstances, and block-maker to the navy. Under his hospitable roof Mr. Newton commonly spent five or six weeks annually, and while there he sometimes heard the Rev. Mr. Kingsbury, Mr. Taylor's brother-in-law, and pastor of the Independent Church, and preached also frequently in his host's laundry to his family and workmen, and the neighbouring villagers. . . . Mr. Romaine also for many years annually visited Mr. Taylor for the same length of time; but he would never enter the meeting at Southampton with the family, nor speak in their unconsecrated premises to the poor, and ignorant, and perishing, who would have hung upon his lips. But high-churchism had no scruples to accept the accommodations about the house, and table, and carriage, and horses, for these were not schismatics, though their owner was. A Puseyite would have been more consistent. He would not have gone in with the uncircumcised and the unclean, nor had fellowship with them—"no, not to eat" (pp. 275-6).

We must stay our hand. William Jay is rapidly fading from the recollection of a generation, few of whom would have heard his name but for those practical and devotional works which have made him a spiritual force in the lives of numbers who knew him as a preacher only by name. But it is surprising to find how fresh his memory still is in the wide district which was more immediately affected by his influence. He was distinctively the preacher, and as a preacher he is worthy of careful study by all who desire to get at the true secret of pulpit success. Preaching as lucid in statement, as clear in arrangement, as persuasive in manner, would be as powerful to-day as it was when Jay was in the zenith of his popularity and influence.

ORGANIZATION BY SELF-GOVERNING CHURCHES
FOR MISSIONARY WORK.*

THE two articles of faith which first attracted and absorbed the thought of Christian believers were the Person of Christ and the Church. It is natural and profoundly suggestive that when again the first of these doctrines becomes ascendant the other should also start into prominence.

We publish in this issue of the Review two papers from men trained in denominations which have limited the conception of the organized and self-governing Church to the local society of believers. Their contributions express a growing conviction that the doctrine of the Church, as it has been practically apprehended in the communions to which we have referred, needs revision and expansion both on its theoretical and executive sides. It is not our custom to review editorially the opinions of our contributors. We do not propose to do so now. Yet because of our agreement with the main direction and contention of these papers, and because we would second their appeal in behalf of more efficient Church organization for Christian work, we permit ourselves a few comments upon some of their statements which seem to us liable, if unqualified, to prejudice the issue which we all alike desire.

The penetrating criticism of Dr. Gould on the inability of Congregationalism to embrace in its conception of the Church the social as well as the individual principle we accept as truer empirically than theoretically, and as only partially correct where it is best warranted. In principle Congregationalism is not Independency, nor has it in development, however serious its deficiencies, been oblivious of catholicity. Especially do we object to the statement that its idea of the Church is that of "a purely voluntary association of men who think alike in regard to religious

* This article is taken from the *Andover Review*, as representing the opinion of American Congregationalism on a subject of growing interest to ourselves. It will be followed by two others on the same subject in our next edition.

beliefs." That there has been at times, and under certain conditions, a misuse of creeds, confusion of their different ends, violation of true Church principles in their construction, we frankly acknowledge and deeply deplore. But the abuse is due to other causes than to a conception of the Church which reduces it to the rank of a theological club. Our fathers sought for a pure Church. Revolting from institutional holiness, they emphasized personal piety. The Church is a fellowship of believers. Confession of faith is a revelation of faith, an outward sign helpful in determining who are believers. The idea that the Church is a merely voluntary association of men who agree in religious belief was foreign to the thought of the early Congregationalists. The Church was to them a Divine institution, even as to its particular form. Membership in it was a sacred obligation. The qualifications for admission were repentance and faith. The covenant was the formative act, not acceptance of a creed. The individualism of the movement was rooted in its conception of religion as personal, and of Christianity as vital faith—a conception which is essential to a true doctrine of the Church, and which should be controlling in all schemes of organization for Christian work.

That we may not appear to be giving a mere opinion, we would call attention to a few authorities.

The Cambridge Platform thus defines:—

A Congregational Church is by the institution of Christ a part of the militant visible Church, consisting of a company of saints by calling united into one body by a holy covenant, for the public worship of God, and the mutual edification one of another, in the fellowship of the Lord Jesus.

Following the logical method of the time, a Church is further defined by its matter and form. The members are "saints," that is, (1) believers who give evidence sufficient to "satisfy rational charity" of the reality of their faith, "the weakest measure" of which must be accepted, so that "the weakest Christian, if sincere, may not be excluded nor discouraged"; and (2) the children of such believers.

The form of the Church—that is, the principle and act by which it comes into distinct expression and being—is a voluntary agreement or covenant, explicit or implicit, “to meet constantly together in one congregation, for the public worship of God and their mutual edification.” “All believers ought, as God giveth them opportunity thereunto, to endeavour to join themselves unto a particular Church, and that in respect of the honour of Jesus Christ, in His example and institution,” for the good of Christian fellowship, for protection and recovery, and for the perpetuation of the society. Evidently the authors of such statements thought of the Church as a Divine institution, universal in its claim upon all Christian people.

The Platform of 1865 follows the same lines. “A particular or local Church is a definite and organized part of the Visible Church Catholic.” It “consists of those who, visibly belonging to Christ, are separated from the ungodly world and united in a holy fellowship.” Its matter and form are treated as in the earlier document. “It is not needful that the profession of repentance and faith should be always in the same form of words.” “Neither Christ nor His apostles prescribed any form of words to be imposed on disciples or on Churches for the confession of their faith.” “However explicit the covenant may be, it can rightfully express nothing more than a mutual agreement to observe all Christ’s laws and ordinances as one Church of Christ.” “No Church has any rightful power to make itself other than simply a Church of Christ, in which His mind, as made known in the Scriptures, shall be the only rule of faith and practice.”

These are organic principles of Congregationalism. They exclude the conception of the Church as a mere voluntary association of men who may agree in religious thought.

Nor does Congregationalism, any more really than other Protestant communions, Lutheran or Reformed, organize “on the basis of a creed.” It has creeds, as do all Churches springing directly from the Reformation. It has, especially in one portion of its history, emphasized these creeds in the reception of Church-members. We are not

now defending this particular practice, but looking at principles. And from this point of view we deny that Congregationalism, any more than other Evangelical denominations, or at all, makes a creed the foundation of a Church. Each local society is a Church of Christ. He is the one foundation, and not dogmatic formulas, even though Christ is their subject. Justification of this claim for Congregationalism is given in the citations from the Platforms already made. Church-members are those who "visibly belong to Christ," not those who simply think alike about Him. The creed question for Congregationalists in respect to Church organization, as for all Churches of the Reformation, arises in connection with the distinction between the Church invisible and the Church visible, and in determining the notes or signs of the latter. There is no difference in principle here between Congregationalists and the other communions to which allusion is made.

The stress of our contributor's criticism falls, therefore, on the refusal of Congregationalism to extend the conception of the visible and organized Church beyond local societies. Here the Platforms come to his support. The Boston Platform (1865) says :—

As the notion of a visibly organized and governed Catholic Church has no warrant from the Scriptures; so the notion of a national Church having jurisdiction over the particular Churches in a nation is equally unwarranted. Under the gospel the visibly governed Church is not ecumenical, nor national, nor provincial, nor diocesan, but only local or parochial—a congregation of believers dwelling together in one city, town, or convenient neighbourhood.

Unquestionably Congregationalism has thus far declined to call its Churches a Church with any implication of a government of the local societies by the whole body. Yet, no less beyond question has it, from the beginning, advanced the idea of a body of which local Churches are members, and with reference to which all their duties are to be determined. The Cambridge Platform affirms that the communion of Churches is *obligatory*, and it grounds the duty in their common relation to Christ as their

"political Head." The language is worth quoting in full:—

Although Churches be distinct, and therefore may not be confounded one with another, and equal, and therefore have not dominion one over another, yet all the Churches ought to preserve Church communion one with another, because they are all united unto Christ, not only as a mystical, but as a political head, whence is derived a communion suitable thereunto.

The later Platform is equally clear in principle and more explicit in statement. It recognizes a "*Visible Church Catholic*," though it denies "a visibly organized and governed Catholic Church." It says that "all the Churches ought to preserve Church communion one with another, because they are all united to Christ as integral parts of His one Catholic Church, Militant against the evil that is in the world, and Visible in the profession of the Christian faith, in the observance of the Christian sacraments, in the manifestation of the Christian life, and in the worship of the one God of our salvation, the Father, and the Son, and the Holy Ghost." On the basis of this principle—which, it should be observed, recognizes the whole body of believers, a visible, catholic Church, and is constructive—Congregationalism has developed a system of Church councils and associations co-extensive with county, state, and national lines.

Whether or not it shall call itself the Congregational Church of the United States, or of some other country, is a question of definition. It regards itself in its totality as a part of the one visible Church of Christ. If the word Church describes a communion of Churches, Congregationalism can appropriate the term. If the word signifies a body invested with governing power, it cannot appropriate it, provided this governing power necessarily conflicts with local autonomy. It is, however, to say the least, an open question whether a representative government springing directly from self-governing Churches is necessarily antagonistic to local autonomy. At present, however, by its traditions and customs, if not by its permanent principles, Congrega-

tionalism admits of no governmental unity of Churches. Beyond the point of association in the local Church it refuses to carry the notion of government. It does, however, as we have seen, most emphatically affirm the idea of union. It makes this an obligation and a formative principle. It limits, or as we believe to be a truer conception, it completes the conception of the local Church by bringing in the conception of the Church as a body. Every particular Church is bound to govern itself as a part of the whole. In every act it is to regard itself as united, with all other Churches, to Christ, the Head.

The only questions of importance at this point, therefore, between Congregationalism and communions which admit governmental unity, are, whether it is lawful, and if lawful expedient, to secure union in the things that are common and for ends that are common, in a governmental way, or solely in a moral way. To our apprehension these two questions will reduce themselves to one. The real issue is one of effectiveness in Christian work—an effectiveness measured not by immediate or partial results, but by the purity and power with which Christianity is propagated and maintained. If the Congregational polity is not as adequate to this end as some other, it is thereby judged, nor can any theory built upon the use of the word Church in the New Testament be deemed conclusive against results which express, and principles which are founded in, the nature of Christianity.

For the present we distrust the alleged necessity of a governmental unity. The Congregational principle includes and emphasizes unity, but makes the bond ethical and spiritual. It seeks to secure efficiency in Christian organization by fostering self-governing societies, and by using this developed individualism in free combination under the obligations of Christian fellowship and service. It has the advantage of making service the common and principal aim. One contributor rightly calls attention to the changed conception of government which has arisen since our Congregational fathers framed their system of Church polity. This change is essentially a higher ethical conception of

government. It involves an increasing recognition and gradual elevation of the moral bond of society. Congregationalism emphasizes the spiritual bond of union. So far as government resolves itself into moral influence it admits government on the largest scale. It prefers, however, until human nature in the Church is more controlled by the Christian spirit, to emphasize everywhere the spiritual bond of union, and to reduce governmental action, through human agents, to a minimum. The progress of society may make this latter species of action more and more pure, and its abuses less and less probable. But when government in the Church becomes perfectly safe, because it is a reflection of the mind of Christ, the difference between governmental and spiritual unity may become unimportant. Christ will reign by His truth and Spirit.

However this may be, it is evident that Congregationalism, if it is to maintain and approve itself in these strenuous, searching, and sifting times, must show that it has the energies and agencies of a great Christian communion. It must carry out its own principles on their catholic as well as individualistic side. It must think of itself rigorously, thoroughly, and constantly as a representative part of the one true Church of Christ, and as bound to maintain itself in the purity and breadth and freedom of such a Church. It may and should embrace many schools of thought. It violates its charter and name if it becomes in any wise a private association, or a combination of private associations, for scientific or philanthropic ends. Very plainly is it called upon to manifest its competency for aggressive Christian work, and for such organization as is requisite to its accomplishment. Here we are in full agreement with our contributors. There is a common and indescribably great work to be done by our Churches on missionary lines, both at home and abroad. They are not engaged in it, or in contact with it, at all as they should be. One main difficulty, we are persuaded, lies in their having no opportunity to take that part in it which most awakens interest and stimulates effort. They are appealed to, constantly and impressively, to aid in it by prayers and

contributions. Their individual relation to it as Churches, still more the personal relation to it of the immense majority of Church-members, is not made otherwise apparent, and cannot be made so, to any adequate degree, on present methods. The consequence is that our benevolent societies—whose management we are not now in the least criticising—work over and over the same soil, use substantially from year to year the same constituency, enlarge but little the number of their supporters, and draw from far too small a section of the communities to which they appeal. Something is needed which will carry home to the general membership of the Churches a sense of responsibility and awaken personal interest. The sense of responsibility cannot be separated from realization of power. Interest depends much upon participation. If the members of our Churches are to be enlisted in the support of missionary work they must be made partakers in the work. To some extent this exists already by offerings and prayers. But these will be increased, if accompanied by practical contact with the work in its actual management and execution. At present all this is committed mainly to societies to which the Churches, as such, sustain the relation of mere contributors by gifts of money and other offerings. We have no missionary societies which spring from the Churches, and no general societies, apart from those developing by the female members of these Churches, which have their root in local constituencies of Church-members. Practically we have laid aside our polity when we come to the chief work for which it exists. This is a bad showing for the polity. Is it an evil in itself? We believe it to be a very serious one, not because of Congregationalism mainly, but for the work's sake. The method leaves unemployed the principle which is most essential to success—that of interest awakened, sustained, and developed through personal participation in the conduct of missionary operations.

No such successful missionary organization has arisen in the history of Congregationalism as the Woman's Board, and its success is due to its use of the principle we have

named, and which no one of our national societies embody. It is from bottom to top a representative organization. It carries down to each auxiliary, and to each member of one, the sense of partnership in the common work. The same principle is illustrated in the remarkable growth of the Christian Endeavour Society. Every member is given something to do, and has responsibility put upon him and developed by his joining in the common endeavour. In our colleges government by the authorities is rendered almost unnecessary through the admission of all to personal share in it. There needs to be a development throughout the entire membership of the Congregational Churches of a missionary consciousness. It exists in principle and potentially. It wants air, exercise, use. It will grow through action. It will be sturdier and more intense the more it is entrusted with responsibility. Responsibility and Representation are the watchwords of the hour, the open sesame to a true and great progress.

The organization should be from the local Churches or circles up. We can think of nothing which would more enliven and invigorate our county conferences or associations of Churches than their being entrusted with the supervision of missionary work, each within its own borders and in appropriate relation to the larger missionary district defined by state lines, and beyond by those of our common country. The county Home Missionary Society would spring from the Churches of the county; each county could in the same way be represented at the annual State Conference; and so by delegation yet higher circles be formed, ending in a truly national and representative Home Missionary Society. In the same way could be formed a national Foreign Missionary Board. The meetings of our National Council would then become occasions of the deepest practical interest, and be relieved of that rather inquiring and timid turn which is now somewhat apparent and quite natural. Most of all, the Churches would be brought face to face with their work, and grow in the conviction of its obligation and in the joy of its performance.

CONGREGATIONALISM IN AMERICA AND ENGLAND.

It is the desire of the Editor of the CONGREGATIONAL REVIEW that I should convey to his readers some of the impressions produced on me by my recent visit to America, as English delegate to the National Council of the Congregational Churches of the United States. I do this with pleasure; merely premising that they are but personal impressions which I am giving; impressions, moreover, which might be considerably modified by further knowledge of the Churches. I was only three weeks in America, and my visit was confined to three cities—Boston, Worcester, and New York. I saw some of the most distinguished representatives of Congregationalism, and heard them in Council, and was thus favourably situated for understanding the aspects of Church life which were under consideration; but the excitement of two very important debates—one in the Council, and one in the American Board of Commissioners for Foreign Missions—was so engrossing, that I was hindered from making many inquiries which I should have liked to put concerning Congregational thought and work in general.

The spiritual kinship between English and American Congregationalists is very real. The Congregational type, which we recognize instinctively in Great Britain, is equally recognizable in the United States. There was an "at home" feeling in my first contact with our brethren, which only deepened as I listened to their discussions; it was easy to follow them in their subtle variations of thought and feeling, even when the subjects discussed were unfamiliar. This sense of kinship is not the result of common traditions; our traditions for the last two hundred years have been widely different, and the effect of this difference is apparent. The English Congregationalist is politically and socially a Nonconformist; the American Congregational minister is one of the clergy of the nation; and an acute eye can see the influence of all that diversity in

conditions of which this fact is representative. But the identity of sentiment as to what a Church of Christ is, and how it should be governed, has wrought a likeness in the whole religious and political habit; a fact which indicates clearly that questions of ecclesiastical polity are not the superficialities which some affirm them to be.

The same absolute confidence in the fundamental soundness of Congregational principles has produced, in America and in England, the same comparative indifference to Congregationalism as a denomination. The conviction that is working in the minds of many of us that such indifference is unwise, and that consolidation is demanded of every religious community that would contribute anything of permanent value to the national life, has wrought profoundly in the United States. It is a belief avowed and acted on; it is a distinct policy which is shaping the co-operative methods of the Churches. American Congregationalists are prepared for this to a fuller extent than we are, because of their completer acceptance of the representative principle. We and they have been engaged for several years past in organizing our forces for aggressive Christian work; but they seem to have already learnt the lesson, which we are still spelling out, that for successful organization the individualistic idea must not be allowed to hinder the action of the representative principle. In the National Council about 4,500 Churches were represented by under three hundred delegates; no delegates were appointed by single Churches. Groups of Churches and State Confederations, themselves representative, appointed delegates; and in no instance was the suggestion made that the resolutions of the Council might be thwarted by an appeal to the constituent Churches. The Council disclaims legislative action; it is not an administrative body, like our Church Aid Council; it is, like our Congregational Union, a body which gathers up and utters the public opinion of Congregationalists; and this representative public opinion, when declared by the vote of a majority of the Council, was accepted by the minority, the difference of opinion not being allowed to trouble subse-

quent debates. In the Foreign Missions Board, reference was made to a possible refusal of separate Churches to accept the decisions of the Board. But this was because the Board is not representative; it was an argument used to urge that it should be made representative. In a debate of an unusually exciting character, and in the comments made in the denominational press, there appeared the strong conviction that every difficulty could be harmoniously settled, if only the principle of representation were conceded.

Representative public assemblies are a necessary incident of American life. The vast extent of the national territory prevents any other kind of assembly. It would be as easy for pastors and delegates of all the Churches, say of Lancashire, to assemble in New York as for those of California. But loyalty to the representative principle is deeply rooted in American sentiment. The American constitution is settled; the English constitution is still evolving. In America, the constitution was deliberately and sagaciously formed to be the guard of popular liberties; in England the word has been often used to suppress the popular aspiration. Out of this historic difference, it seems to me, has gradually developed a marked difference between the tone of English and of American liberalism; a difference which shows itself in Church, as well as in National, life. Distrust of constituted guarantees for individual freedom is the English habit; confidence in them the American. Let representation and responsibility go together, this is the watchword of American liberty; the English cherish the right of rebellion, checked only by considerations of its practical wisdom.

There is no want of personal independence among American Congregationalists. There is as great a variety among American ministers and Churches as at home; I felt as much of the charm and value of diversity in associating with their pastors and members as I should have felt in associating with an equal number of our own. Nor is the so-called Independent type, as contrasted with

the so-called Congregational type, absolutely wanting in America. Dr. Leonard Bacon, I believe, looked with disfavour on the formation of the National Council, fearing that it might exert a moral influence almost as hostile to the self-government of the Churches as legislative authority would be. And there are some eminent American Congregationalists who do not favour the direct representation of the Congregational Churches on the Boards of their benevolent societies. But this feeling is not so prevalent among them as it still is among us; and its decay is due to practical experience. They have learnt, as we too are learning, that organized representative and responsible bodies are the most efficient, the only really efficient, means of doing the great work the Churches have to do in Home and Foreign Missions.

One of the most striking features of modern Congregational Church life in the United States is the enthusiastic acceptance of the idea of the Young People's Societies for Christian Endeavour, and the thoroughness with which these societies are worked. Their distinguishing purpose is to foster the conviction that every young Christian should be actively engaged in Christian work, and to make practical religious zeal and Church fellowship minister to one another. The officers of the societies do not content themselves with inviting the young people to undertake some department of benevolent enterprise; they mark also the attendance of the young people at Church and prayer meetings, as well as at the Sunday services, and point out to them that these opportunities of Christian fellowship should be made use of for the cultivation of spiritual character and for supplying the fitness needed for effective Christian work. Many of our best young people seek a sphere for their evangelistic fervour outside the work of our Churches; they are thus ultimately lost to Congregationalism, and they themselves lose the training and discipline of Church life, which we believe to be so necessary for permanent spiritual efficiency. Our young people's guilds will develop their largest possibilities of good in proportion as they add this idea of Church relationship to their practical endea-

vours, and are regarded as organs of the Churches, not as substitutes for them.

On the other hand the idea that the public worship of the congregation, its ministry and its financial arrangements, ought to be under the direct control of the Church, does not dominate the American mind as it has begun once more to dominate us. The American conscience has not yet revolted, as ours is in revolt, against the pew-rent system, and the exercise of proprietary rights in the house of God. There seems more endeavour to make the Sunday worship such as shall draw large houses than such as shall express and nurture the devotional spirit of the Church. The prevalent feeling in some respects seemed to me more like that which found expression forty years ago in Mr. Binney's saying, that Congregationalism was the polity for the English middle classes, than like that which prevails among us to-day. Here, again, we must remember the difference between the historical conditions of English and American life. Only in a few cities is the contrast presented, with which we are so sadly familiar, between the rich and the poor; and the English tradition of social inequality does not exist anywhere. I was reminded, more than once, of the dreams of a speedily approaching millennium which were cherished in England about the year 1851. The moderator of the National Council said—jocularly, but in good faith—that the New Jerusalem, which was to come down out of heaven from God, and in whose light the nations were to walk, was already to be found on the American continent. We looked for it in England some years ago. From that hope we have been rudely awakened by the discovery, first, that the working classes, as a whole, were alienated from the Churches; and secondly, by the sight of the misery in which masses of the people are living side by side with the prosperity of the middle classes. This is the revelation which has disgusted us with a middle-class piety, and the confusion of godliness with respectability. No such shock has yet disturbed American Protestantism; though in cities, such as New York and Boston, there are social conditions which may produce it. In these cities,

there is beginning to be a breach with customs that alienate the poor and miserable from the Churches. Among the foremost of those who are reviewing old methods, and making new ventures in thought and practice, are some of our Congregational brethren.

The American people are finding themselves face to face with problems quite as serious as any which are confronting us. If we have an Irish question, they have a negro question. The long violated law of God is vindicating itself on both sides of the Atlantic, in the exaction of long arrears of penalty. Neither the Irish nor the negro difficulty will be settled by an outburst of philanthropic sentiment; statesmanship has to translate the generous impulses of a repentant people into legislative action; and the long time which will elapse before this will assume its final form and achieve its full triumph will test Christian statesmanship to its utmost. American Congregationalists understand our political position; and theirs is such as we can understand and sympathize with. The self-exclusion of Congregationalism from the South, so long as slavery lasted, because the Congregational Churches would not recognize the slave system, will probably appear to have been as wise in policy as it was in fact inevitable. It has given the negroes a confidence in our Churches which they do not feel in any other Protestant communities; and it is only as the negroes perfectly trust the good faith of the whites in dealing with the coloured people that permanent harmony will be possible. The larger question of the relation of the Anglo-Saxon race to the other races of the world presents itself, in a different form, to the English and the Americans. We have our dependencies; they have their negro, their Indian and their Chinese populations within their own territory. They do not talk, like us, about the "subject races"; I did not once hear the word "subject" from American lips. It was refreshing to be among an English people who are not troubled with the question whether the Anglo-Saxon race is losing its governing power; to find them discussing a loftier problem—how a Christian nation can welcome to its largest privileges men of all races, in whatever numbers they may

arrive, and train them to exercise the equal rights of freemen. In the consideration of this question our Congregational brethren are earnestly and hopefully interesting themselves; no more arduous problem, no nobler purpose, has ever been presented to men.

ALEX. MACKENNAL.

DR. MACFADYEN.

THE Church in its various sections has been heavily bereaved of late. Dr. Hatch, Dr. Elmslie, Dr. Macfadyen, followed each other in rapid succession in their passage from the company of the struggling soldiers of Christ here to the "spirits of the just made perfect," and now as this number is passing through the press come the tidings of the death of the great Bishop of Durham—not the less sad because not wholly unexpected, as his previous illness had, in some measure, prepared us for the end. It is remarkable that all these men had contributed to promote more kindly relations between the several churches to which they belonged. The fraternal spirit which Dr. Hatch has manifested towards Dr. Fairbairn and Mansfield College will always be a pleasant and sacred memory in the history of that institution. But he has done even more permanent service than that by the Bampton Lecture, in which he dealt a severe blow to Church theories which are described as catholic, but are utterly fatal to any idea of catholic unity. Of Dr. Elmslie's healing influence mention is made in the first of the accompanying papers, and Dr. Macfadyen had so much of the same spirit that we believe he saw no reason why a Congregational minister might not preside over a Presbyterian church, and *vice versa*, each retaining his own convictions and loyally respecting the constitutional law of the church to which he ministered. We hope the day is not distant when mistakes and misunderstandings will be so far cleared away as to allow of this. Dr. Lightfoot was honoured, prized, loved by the

universal Church. His greatest services were those which he rendered not to his own Church (invaluable as those doubtless were), but those by which ministers and members of all the Churches have profited. Among all these men he ought to have been conspicuous in the Christlike work of reconciliation. His own spirit would certainly have inclined him in this direction. Alas! the Episcopal position necessarily hindered. We have had high-minded, noble, and liberal bishops, but we yet wait for one who shall so far shake off the influences of his office and surroundings as to lay broad and deep the foundations of a true comprehensiveness—a comprehensiveness which shall not aim at any organic changes, but shall include men of all churches within the pale of a true Christian fellowship which, while recognizing and respecting all minor differences, shall manifest the essential unity of all who believe in Christ as Saviour and Lord.

In reference to our beloved friend, Dr. Macfadyen, to whom the following records are mainly devoted, we fear it must be said that he died of "over-work." Possibly this may be true to some extent of all the others. But his overwork was of a nature that ought to be avoided. The pastoral demands on a minister with numerous public engagements should not be so exacting. But our own belief is that it is worry rather than work which breaks men down, and there is no such fruitful cause of worry as the pressure of the thousand and one trifles which are thrown upon ministers in leading positions. The great lesson to be learned from an event which has bereaved Lancashire Congregationalism of its leader and has plunged not only a church, but a whole denomination into sorrow, is the necessity for more thoughtful consideration for men weighted with such responsibilities and duties.

I. Rev. Dr. Hannay :—*

What seemed to us the sudden breaking off of high purposes he had formed as a workman in the kingdom of the truth is really the promotion of the workman to a sphere where wider opportunities and

* Address at the funeral, Nov. 25.

higher ideals will beckon him to nobler achievements. From this side of the grave we look back over our brother's career as a man and a Christian minister; through the grave we look forward in the light of Christ's sure word of promise; and retrospect and prospect combine to lighten the burden of our sorrow, to rescue us from the lassitude which cherished sorrow is apt to breed, and to prepare us for an anthem of praise to Him who stood by His faithful witness in all his labour and and conflict while he served Him here, and who has now taken him to his reward. Dr. Macfadyen has been known for nearly thirty years as a preacher of remarkable power. Into the elements of that power we need not here curiously inquire. He carried the studious habit which stood him in such good stead at college into his work for the pulpit. It was the fruit of honest labour he presented from time to time for the nourishment and delectation of his people. He was always cogent, often eloquent, in appeal; his mental habit and wide reading conspired to make him felicitous in illustration; but the central pressure, the master nerve of his power, lay in the strength of the conviction with which he held the truth he proclaimed, the impression he gave that what he spoke of he knew, and the earnestness with which he sought to bring that which was life to himself home to the hearts of his hearers. In this, far more than in intellectual strength or scholarly equipment, though in these respects he stood above many of his brethren, lay his power as a preacher. But those who knew Dr. Macfadyen only as a preacher knew but little of his work. There were few movements in England of any breadth of general interest which contemplated the moral elevation or spiritual enlightenment of the people which appealed to him in vain for aid on their platforms, or even in the hidden and unhonoured drudgery of their council chambers. But should any complete record of his ministerial life ever see the light, its distinction above all ministerial records I have ever known will lie in the fulness, the vigilance, the assiduity, the unsparing and self-denying devotion of his pastoral service. Many years ago I spent a Sunday here on my way home from the autumnal meetings of the Congregational Union. I saw what his work in church and school was on that day. I learned from the pulpit announcements what it was to be throughout the week. It was a revelation of mental resource and physical endurance which startled and, if I may speak the truth, somewhat alarmed me. But it was also a revelation of an ideal of pastoral oversight and discipline which, whether carried out by one man—a feat I should have concluded to be impossible if it were not that it was here being done—or carried out by several men—a method to which the genius of Congregationalism ought readily to lend itself—seemed to promise to invest the churches with a power for the promotion of faith and godliness such as they have never yet witnessed, and to give to the world in that, through the enlarged pastorate of the churches, a revelation of the heart of Christ, the Shepherd and Bishop of souls. Dr. Macfadyen

had scarcely passed his prime when he was known throughout England and beyond the seas as a model of pastoral fidelity and an instance having few parallels of pastoral success. Churches of the first order at home, in America, and in Australia sought to induce him to transfer his services to them. They had learned that he was eloquent in the pulpit and on the platform, and that he had a genius for organization ; but the crowning consideration which gave form to their desire and determined their "calls" was that in spirit and confirmed habit he was a true pastor, and would thus meet as few could meet what all observant men now regard as the most clamant need of the churches and of the world which waits on the churches for the ministry of life. Need I say that his manifold pastoral activity and his abounding practical devotion to good works outside his strict pastoral sphere were rooted in the depths of his own personal life ? They were not a garb assumed in deference to any theory of the pastorate. They were not forms copied from patterns set by honoured workmen who had gone before. Far from being above sitting at the feet of others—he was a learner to his last day—he yet drew alike for inspiration and guidance in his chosen work from the very depths of his own life. He had too much of that high and rare moral quality which we somewhat inadequately and misleadingly call common sense. He was too innocent of affectations of every kind to run into eccentricities. But he was in the best sense of the term original. The impulses under which he acted, the judgments he formed, the convictions which gave to his ministry a message and a tone, the ambitions by which his immediate aims were determined, were of himself. They were the natural expression, the enforced outcome of the life he was living. Self-trust ? Yes ; the virtue which we may fairly call by that name, not the vice which we commonly so denominate. When quite a youth he was apprehended by Christ. Then he became a partaker of the life eternal which Christ imparts, with all its gracious and holy passions. As he grew in years this new man within held its own, with such unsteadinesses and failures as the best have to deplore in themselves, and which none would have been more forward to confess than he. When the hour came in which he must determine what the work of his life should be, he made his choice on the strength of the aspirations, affections, and ambitions which had come into his heart with Christ. He would put himself in Christ's hands—an instrument to do for others what Christ had made others the instrument of doing for him. First the life of Christ, and then, on its constant gracious compulsion, the work of Christ ; and this, as all who knew him must have felt, in a spirit of absolute consecration. His whole after-life is evidence—those who knew him best, who got beyond the outward forms of intercourse which convention determines and came into sympathetic touch with the man within, felt most the conclusive force of the evidence—that his consecration to the ministry of Christ was without reserve and without misgiving. This was the form his self-trust took—it was trust

in the working of the Divine Spirit within. He was a whole man to work. Nothing he had of force, faculty, acquirement did he keep back: He spent his regenerate and sanctified manhood for men in Christ. Alas! that, according to our standard, he overspent. He sank exhausted by our side while yet it seemed that his day had scarcely passed its height.

II. Rev. J. G. Rogers :—*

It is difficult to believe that there has ever been a time when the strain and pressure of service was so severe upon all who realize the responsibility of their office and are anxious to rise to it. If the Christian ministry be regarded as a profession, and the work of the pulpit a function to be performed with becoming propriety, there is no reason why it should not be as easy for the preacher as in any former period; but if the preacher feels himself under a necessity constraining him to speak what he believes, and awakening in him the earnest desire so to speak it that men may be led to repentance and faith, then it may be safely said that his work has never been more difficult. He is addressing himself to a generation of whom it may be said in the words of the old book, "How lofty are their eyes and their eyelids are lifted up!" They are not disposed to accept the faith of the past; indeed, multitudes of them are indisposed to recognize the necessity of faith at all, or to accept anything which lies beyond the narrow range of their own philosophy. Others, again, have become hardened under the preaching of the gospel, and they are disposed to judge every sermon as a work of art, comparing it with other productions of a like kind, criticising its style, discussing its thought, which is extolled as original and therefore profound, or scoffing at it as familiar and therefore mere platitude, but never thinking of it as a message from God to themselves. The substance of the message he has to address is familiar, and the preacher's work is to give the old story that freshness which may not only secure for it a hearing, but may bring the hearers into the obedience of faith. To excite interest in the languid—the interest not of men who are longing for some intellectual excitement, and who welcome the sermon as they might a finished literary address, or a thrilling political harangue, but of men who will listen as Cornelius listened to Peter or the Philippian gaoler to Paul—to quicken consciences that have been lulled into a torpor not far removed from death by a long course of opiates, to arouse in hearts dead in trespasses and sins a longing after a holier and better life, and then to meet them by the exhibition of the cross, is no light task. It is a burden on every true preacher's heart. There are, indeed, many who would show him how to bear it. Advisers he has many, and his critics are even more

* Sermon preached November 24. See *Christian World Pulpit*, November 27.

numerous, but to most of them he may say—"Miserable counsellors are ye all." For the most part they do but instruct him in the externals of his work, and even here the voices are so many and so contradictory that it is hard to extract any sense from the Babel. In the essential part of his work they do not help him at all. There is a congregation to be affected, and its members in condition so varied that the fear is lest, in meeting the wants of some he should, alas! be hindering others, while over all there is the terrible spell of enchantment which the world casts more or less upon the dwellers in it, and it is for him to break its enchantment, and set its captives free. How gladly would he dispense with his officious advisers, of whom there are too many, if only he could have sympathetic helpers, of whom there are so few!

Is it wonderful that the responsibility should be overwhelming, and the cry of the soul, longing to fulfil its duty, should be, "Who is sufficient for these things?" One of the saddest facts in connection with it is that the position seems hardly to be understood by those who might be expected to feel and to manifest the deepest interest in his success. Those who have already given themselves to Christ should bear the burden even as the preacher does. Their hearts should be in sympathy with his aims, their anxieties should hardly be less keen than his, and their prayers should be the most potent forces employed on his behalf, the forces setting in action that Divine power without which all his efforts would be futile. Alas! too many are only a fresh difficulty, intensifying his care and baffling his hopes. It is melancholy indeed if the Divine fire in the soul of the preacher should ever be quenched or even kept in check by the shifting influence of those who ought rather to have fanned its flame. But is it not so? Are there not men—and some who take credit for superior sanctity, too—who repress the fervour of the servant of God by their harsh, intolerant, and often ignorant criticism? They have not caught the contagion of his enthusiasm, and possibly they have some latent suspicion of his orthodoxy. They want him to prophesy smooth things to them instead of declaring the counsel of God. They would have his sermons the reflection of their own opinions or prejudices rather than the free, full proclamation of the truth he has learned in communion with heaven. They do not understand the value of spiritual manhood in the pulpit, and prefer to have conventional propriety. Men intensely in earnest alarm them, and they would fain restrain a zeal which at heart they distrust. Thank God that the Church has men of another calibre, who comprehend that in fettering a preacher of the truth by the past you are robbing him of his power; that if you would have a man do true service, you must leave him free to obey the Divine vision! They are the helpers in this spiritual enterprise, but there are sufficient of the less worthy stamp to add seriously to the discouragements of the servant of Christ. If those who are united with Him in Christian fellowship realized the full obligation of that fellowship—that is, if they recognized that the work was

as much theirs as his—there might at least be less bitterness in the cry often wrung from him by the discovery that he was obstructed by those in whom he trusted for help.

All this is part of a still larger subject. It may be said in reply to it all that men are but men, and not angels, that there is no perfection, and least of all is it to found among those who are first to claim it, that even those of the highest character and with the best intentions are sure to criticise, especially where questions of Christian doctrine are concerned. This plea does not meet the case, but it does suggest a very serious view of the preacher's, and perhaps even more of the pastor's, difficulties. He has to deal with men, and men are subject to tempers and caprices. They may be the creatures of moods and fancies, they have their frailties and weaknesses, they have their idiosyncracies, both in mind and disposition, they have been trained under different conditions and circumstances, and so look at all questions from different and sometimes opposite standpoints. But it is essential, to the prosperity and progress of a church that a pastor be able so to deal with them as to harmonize all for the promotion of the common enterprise. It is manifest that temper must be an all-important factor in these selections. The essential evil of sins of temper is hardly realized, and still less the widespread mischief of which they are the source. "Faults in the higher nature," says Professor Drummond, "may be less venal than those in the lower, and to the eye of Him who is Love a sin against Love may seem a hundred times more base. No form of vice—not worldliness, not greediness, not even drunkenness itself does more to un-Christianize society than evil temper." This is put very strongly—some might think too strongly; but it is easier to object than to point out the defect in the presentation; and any excess, could it be established, might well be excused because of the necessity of forcing attention to what is too often hardly regarded as an evil to be resisted and overcome. This able and devout writer adds, "For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom off childhood, in short, for sheer gratuitous misery-producing power, this influence stands alone." It is to be found everywhere, affecting public and private relations alike; it enters into the strife of politics and influences the destiny of states; alas! it finds its way into the Church and scatters many a spot over our feasts of charity. It has to be cast out, but in casting it out how heavy the burden imposed on him who has to work in spite of it all. Who is, who can be, sufficient for these things?

The answer which the Apostle supplies is clear and distinct, succinct and decisive: "Our sufficiency is of God." "The heavenly treasure is of God, that the excellency of the power may be of God, and not of man." And it is those who earn the highest distinction in the Church of Christ who are the first to confess this. The two brethren who had just passed away had achieved no ordinary amount of eminence

and of Christian sympathy and love because of their work for Christ. They were men of different culture, different temperaments and tendencies, and yet each singularly successful in his own particular department. Professor Elmslie was comparatively a young man, and those who knew and honoured him most anticipated the most from his future labours. The very sketch I have given you of Christian service, of the work of the preacher to-day, will suggest the extraordinary value to the Church of men whose scholarship has been careful and extended, who have given themselves up, as he did, to the study of the Word of God, who have retained their faith—retained it in simplicity and fulness—and who are able thus to deal with a class of mind which will not be affected at all by mere dogmatic utterance, but which is open to clear, lucid, and earnest exposition of the truth. Scholarship so often seems to chill, that when we find a man who in the midst of it has preserved singular fervour of spirit, earnestness, zeal, devotion to his work as a preacher, and skill to discharge a preacher's duties, we can hardly attach too high a value to the service which he can render. That was what Dr. Elmslie was doing. His work in the pulpit was great; I venture to think his work in the study and lecture-room was still greater. But it was his felicity that he was able to combine the two—his felicity in one sense, his sad fate in the other. Probably, had he been less able to effect that combination his labours would have been more restricted and his life might have been to some extent more protracted. But there is one point in relation to Professor Elmslie as a minister—I was going to say, of another Church, though really he had so catholic a spirit that it was not easy to say to which Church he was really attached—on which he had a peculiar work to do. The man who can bring sections of the Christian Church into a better understanding with one another, and unite their forces more for the ends they have in common, is doing not only a service to those Churches, but to the truth of God and to the world at large. Between Congregationalists and Presbyterians the differences are so small that while amalgamation probably is impossible, and also is undesirable, yet there can be and ought to be that close and intimate co-operation which would make us cease to wish for organic unity, because of the unity of spirit which prevails. We are in close affinity to one another, and no man recognized that more than did Dr. Elmslie. He was a healing influence; and healing influences are so rare and so precious when we have them that it is with a tear of special regret and sorrow that we stand by the tomb of a man who for so brief a period was enabled to render such noble and God-like service. A preacher of singular eloquence, a scholar of great accuracy and breadth, an expositor of Divine truth whose teachings were marked by peculiar lucidity, and a fervid Christian intent on carrying on the work of God, he has gone to his grave followed by the benedictions of numbers, wept by many who feel that in him they have lost a guide, a counsellor, and a friend.

With Dr. Macfadyen my acquaintance, extending over more than thirty years, has been necessarily more close and intimate. None who did not know him in this way could appreciate, even from the strength of his public teaching or his pastoral ministrations, the extraordinary tenderness, the unselfish devotion, the earnest zeal which he manifested as a faithful minister of Jesus Christ. His work in building up a church in Manchester has been great, and from the first was arduous. He not only gathered numbers, but he lived in the hearts and affections of his people, suffering such checks and hindrances indeed as all men must suffer, and which, doubtless, perfected him in strength and in character, but at the same time enjoying a rich measure of confidence and the love of all with whom he was associated. I met him on his first coming to England. He was a raw lad, fresh from Scotland, not twenty years of age, when I first met him as a candidate for admission to the College. I was at that time an examiner for the fellowships at Lancashire College, and he had come up to compete for one of them. Some little mistake had occurred in regard to time, and I was enabled to remove the difficulty which had been created. His papers showed me what he was, and I then formed a friendship which never afterwards ceased. Long as I have known him, and often as I have been with him in all kinds of conditions and circumstances, I can honestly say that a truer heart it would be impossible to find. He was sagacious in judgment, devout in spirit, full of high thoughts and purposes. A man more thoroughly consecrated to the service of his Lord, or one whose work was more the passion of his soul and the occupation of his life, I have never met. He was not only a worker for his church, but he was, as every minister amongst us has to be, a constant worker for others—preaching, lecturing, labouring in a variety of ways—because he had a high conception of what a minister could do, and therefore what he ought to do. Above all, he was marked by a rare unselfishness which endeared him to all who knew him.

If those labours seem to have been too exhausting, and to be the secret of what we think the premature deaths over which we mourn to-day, and if some are disposed to take up the parable and say, "Work less to live longer," I confess I doubt the wisdom or the kindness of the advice. Life is to be reckoned not by the throbbings of the pulse, but by the works that it leaves behind it. Its length is to be measured not by the number of years over which it reaches, but by the force of soul which it has diffused around. A true man must, to a large extent, obey the calls of duty, the stirrings of the voice within. Do not hold him back; cheer him rather while he lives, that when he works no more, when the world that has listened to him, or mocked at him or scoffed at him, hears his voice no more, and "the clods of the valley are sweet unto him," and he says to the worm, "Thou art my brother and my sister," you at least may have the thought that while he lived you sought to cheer the heart that was waiting truly for Jesus Christ.

III. Mrs. Macfadyen :—*

How many would have been at the Wednesday evening service on October 30th had they known that their "devoted" pastor would then give them his last words! He took for his text, Acts v. 31, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

As so often happened, there was another meeting after the service, so he came home late, in the rain, tired out. He retired at once to rest; but next morning, on attempting to dress, found he was too ill for a day's work, so had to give up, and at once his medical attendant was sent for.

For the first few days no one was alarmed; he seemed to get rest in sleep, and wished to be left in quietness. His first very restless night was from November 3rd to 4th, and from about noon on November 4th until the end he took no intelligent interest in what went on around him. There were a few gleams of brightness, much treasured now as precious memories; but he never knew he was leaving his beloved work, and was spared the pain of parting from his dear ones. The last time he said to me, "Read to me, Wife," I read, "Let not your heart be troubled," "In My Father's house are many mansions," little thinking how appropriate the words were. Another time I heard him repeat to himself hymn 285—

"O God of Bethel, by whose hand
Thy people still are fed;
Who through this weary pilgrimage
Hast all our fathers led." &c., &c.

After that, I often sang it to him softly to try and soothe him to sleep. Another time he said, "Good morning, dear," and I said, "Why, this is night, and I am saying good night to you." He said, "Well, if it is night we ought to have a few words of prayer together." Thinking he was better, I said, "Will you pray?" "I can't," was the reply. So I offered a few broken petitions, followed by the Lord's Prayer, in which he joined heartily for a few petitions, but the gleam of consciousness was gone before the prayer was finished.

For nearly a fortnight before the end he got very little "rest." His brain was always busy. Sometimes one could overhear snatches of public speeches and addresses. Sometimes he appeared to be conducting a class. Sometimes he was in committee, and we often heard the whisper, "Now let us discuss this in a kindly spirit." Towards the last he had no voice, and as he could not articulate, very little could be understood. He was so *weary*. He often "wished he could find a place in which he could sleep." This restlessness increased the difficulty of nursing. All night long frequent changes of position had

* From *Chorlton Magazine*.

to be found—sometimes a couch for half an hour, sometimes a chair, but it was impossible to keep him in bed. At the very last he was being assisted to bed when a fainting fit seemed to indicate that the end had come. This was not so, however; he revived for a few minutes till four of the elder children were called. He was breathing more quietly when I asked some one to repeat the 23rd Psalm. The children all said it together, as with one voice. After that I repeated into his ear the verse, "Yea, though I walk through the valley of the shadow of death." I was holding his hand, and when I came to the words, "I will fear no evil, for Thou art with me," he returned my pressure. Soon a heavenly look passed over the face;—he had a glimpse of what or whom? Was his mother waiting there to welcome him? Was his Saviour waiting with the "Well done, good and faithful servant, enter thou into the joy of thy Lord?" There were a few quiet breaths now, then they ceased and all was over. No struggle, the tired child does not fall asleep more gently than did he, the weary warrior, "enter into rest." On this his first Sabbath in heaven, can we wish him back? Nay, rather let us follow him.

CONCERNING SPIRITUALITY.

"As many as are led by the Spirit of God, they are the sons of God," says Paul. Then there is a life of the soul which has a heavenly origin and a Divine inspiration, which is continually under the influence and guidance of the Spirit of God; and he who has that life is a spiritual man. The more perfect its development, the more real his spirituality. Let this once be understood, and there will be universal assent among all earnest Christians to the idea, so frequently heard, that the great need of the Churches to-day is a deeper, fuller, more real spiritual life. The word has been so abused, and men have recoiled so much from the cant into which it has degenerated, that they have been too ready to turn away with ill-concealed repugnance from any such suggestion. "We have met," some would tell us, "loud talkers about spirituality who have been among the least attractive of men. They have been morose and severe and uncharitable; their hardness towards the foibles of others has

only been equalled by their indulgence to their own sins ; their bigoted contention for every iota of a creed has only served to throw out in bolder relief their utter indifference to many of the first precepts of the gospel." There are few pastors who could not supply from the records of their own experience strange examples of this kind of spirituality, and who would not bear their testimony that the most disagreeable Christians they have known have been those who were for ever whining about the want of spirituality. The effect of this cant is that many are ready to say : " If a man can be a sour bigot who would excommunicate all who do not believe as he believes, or a professor after the type of Bunyan's Talkative, or a mischief-maker who sacrifices the peace of a Church and blights the ministry of a servant of Christ for the sake of some fad or crotchet of his own, or a maudlin sentimentalist too timid to speak a brave word for Christ and too selfish to do a generous act, or a pessimist who has no trust in God or man, and can still be a spiritual man, then the less we hear about spirituality the better." But if the definition given by the apostle be the true one, and the spiritual man be one that is led by the Spirit—that is, one whose life is one continued endeavour to do God's will—then the view must be altogether altered.

Our wills are ours, to make them Thine.

He who comes nearest to this must be the noblest type of man.

There is a prevalent tendency to ignore the spiritual side of religion. There are numbers who profess to respect and to practise practical religion, but beyond this they recognize no obligation. Morality, benevolence, unselfishness, they admire, but the spiritual principles or feelings which are behind them they treat as mere dreams or illusions. Conversion is a child of the imagination ; faith in spiritual influences a relic of superstition ; Christianity, as a system of doctrine, an exploded thing whose day is almost done. If a man is full of the spirit of benevolent enterprise—an altruist who finds his pleasure in doing good to

others—a sturdy champion of the right, outspoken in his opposition to wrong-doing, however clever the disguises under which it hides, or specious the pleas by which it is defended, then he is a Christian. As he professes so he acts. He is not a frothy declaimer, but a sympathetic worker in the cause of humanity, on whom come the blessings of numbers who were ready to perish. He is at once pronounced Christlike. But in him one side of Christ's character is altogether wanting. For our Lord the enthusiasm of humanity was not more conspicuous than the love of God. Nay, He Himself distinctly speaks of the great work He was doing for man as “the work of Him that sent Me” ! He was gentle ; gracious, condescending, so self-forgetful that He gave His life a ransom for many. But beyond this He was intent on doing the will of His Father : “I have glorified Thy name upon the earth.” To talk of a Christian in which this element—the central element in the life of the Lord is utterly lacking—as Christlike is an abuse of words. But this is the spiritual element of faith and love to the unseen God.

There is, of course, a practical difference between these two types of religion, but it is essential to note that the difference lies in the defect of what may be described as the rational in contradistinction from the spiritual type. The latter includes the whole of the former, but it introduces and incorporates with it elements of its own. The one would cultivate all the graces that beautify character and undertake all the services for the family of men which would contribute so much to increase the sum of the world's happiness even as would the other. Seeking to carry the Lord's teachings into the common life, and apply them to all its relations and duties, a Christian of this calibre would be in private the loving husband, the wise and tender parent, the loyal friend ; in public the friend of progress, the enemy of all unrighteousness, the courageous servant and teacher of truth. But while he might be all this in common with the other, while he would rival him in all the gentle ministries of charity and kindness, he would go beyond him in this—that he must prove him-

self a servant of God. This is his spirituality—to acknowledge God in all his ways, to set the Lord always before him as his leader, his strength, his ruler, his support. God's thoughts he would make his. God's purposes are the goal towards which he is continually struggling. He moves about in the world with an abiding sense of God's presence which affects his whole life. His one desire is, that he may serve his generation by faithfully serving God.

It is almost superfluous to say that a man with such experiences and aims must cultivate the purely spiritual exercises of religion. It is not necessary to bid him pray; he prays because he must, because his spiritual nature demands and will not be satisfied without this communion with God. Not all the doubts of all the sceptics, nor all the arguments of all the philosophers in the world, could touch his faith in this point. To those who cultivate what they are pleased to call a more sober-minded religion, such a belief may be a superstition indicating a lower culture: the man intent on serving God, and conscious of his own dependence on Divine help, must pray if he would live.

Here is one of the many points in which one extreme has begotten another. Too much stress never was laid—could not be laid—upon prayer, but that stress may have been too exclusive, and in many quarters is so still. The closet or the prayer-meeting should never be put into opposition to the field of conflict or the sphere of work, as though it were the privilege of one class of Christians to enjoy the calm and elevation of the one while their friends and brethren are to face the dangers and brave the discomfort of the other. Least of all, is it to be assumed that those who have the blessings of the former are at liberty to despise those who are bearing the heat and burden of the day as though theirs was an inferior type of religious life. *Bene orasse bene laborasse* is a very sound principle, especially if the “laborasse” be extended so as to cover all toil undertaken for Christ's sake—the speech of the orator, the wise management of the man of affairs, the

courage of the witness for truth—yes, even the sturdy resolution of the controversialist. The man of prayer must be a man of action to the measure of his talent and opportunity, or his prayer itself will come to be regarded as a mere form. But if he would be a faithful worker for Christ he must pray. It is therefore but a slight compensation for the neglect of prayer-meetings, of which we hear so much, that there is so much of active service being rendered by the churches. Ragged schools, literary societies, working meetings, even political gatherings, have their value. They may have their religious character, but they are no substitutes for prayer-meetings. Rather may it be said that the more numerous the meetings for work, the more essential is it that there should be prayer, and prayer in which Christians unite, as well as the solitary petition of the closet. It is a truth which needs to be continually repeated and emphasized, that no diligence in work, however excellent, can be a sufficient excuse for the restraining of prayer before God. But it must be added that they only can give such an exhortation with any effect who are themselves conspicuous for a zeal, an earnestness, and a courage which show that their prayers have not been in vain. The laggard, the coward, the crotcheteer, the cantankerous, the factions who do nothing but complain of all hopeful workers and good soldiers of Jesus Christ as unspiritual, will only repel. It may seem a hard saying, but is it not true that spirituality has been brought into disrepute by men of this type, and that the only hope of repairing the mischief is by showing that true spirituality, instead of being opposed to the more strong and manly qualities of Christian character, is really an essential condition of their flourishing in healthful vigour.

But to many the entire conception of a supernatural life in the soul of man will be regarded only as a piece of mysticism which ordinary men cannot be expected to believe or even to understand. They can recognize the distinction between truth and falsehood, honesty and fraud, selfishness and benevolence, rational and reverential worship, and blank atheism, and they admit the superiority of the good to the

evil in all these cases. But the emotions of a spiritual man in communion with God, which have their root in the work of some mysterious influence, supposed to be that of the Spirit of God within the soul, and the experiences and qualities, which are the result, belong to a region of which they have no knowledge, and in which, if they were to utter all that is in them, they have no interest. In their view it is at best but a dreamland, whose shadowy realms they do not care to explore. The difference between religionists of this type and spiritual men is sufficiently marked and wide. They may subscribe the same creed, sing the same hymns, observe the same forms apparently, and to a large extent really be interested in the same objects, and yet in all spiritual experience they have hardly a point of sympathy. Even in looking at religious objects they start from different points, and proceed by different paths. The one glories in his strong, practical sense; the other cultivates what his companion would describe as mere sentiment. The one walks by sight, even in his religious life; the other lives by faith, endures as seeing Him who is invisible—he cannot satisfy those who would prove everything by scientific tests, for the things of faith must be spiritually discerned. The one would introduce the wisdom of the world into the Church; the other would leaven the world with the spirit of Christ. The one has faith in the forces of the world, in numbers, wealth and learning; the other has a boundless confidence in soul-power. To talk to the one of faith, love, and righteousness as forces by which the world is to be moved, is only to provoke scorn; with a strange obstinacy, in defiance of a thousand facts, he clings to the belief that strong battalions rule the world. The spiritual man has faith in God, and by that faith he lives. No doubt there may be hollowness, unreality, insincerity, and even hypocrisy in these professions, and even where they are not chargeable with these faults there may be a lack of wisdom. There is nothing so good that it may not be misrepresented and caricatured by human folly and human sin, but this does not affect the value of true spiritual religion—that which is begotten, fostered, developed, and

sustained by the presence of the Spirit of God in the soul.

This Spirit is described as the spirit of understanding and might, of knowledge and the fear of God. There is not a word in Holy Scripture which suggests any depreciation or puts any dishonour upon the intellect of man. It is one of the richest endowments of the Creator, and they who despise or degrade it dishonour not the gift only but the giver also. The Spirit of God works in it and through it. There is no necessary antagonism between rationalism and devotion—a man need not be unintelligent in order to his being deeply and intensely spiritual. But these are visions which the intellect of man has not seen; a world whose laws it cannot learn or comprehend; forces for whose existence it cannot account, and whose action it cannot follow or explain. This surely is what the Apostle means when he tells the Corinthians that "Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for those that love Him. But God hath revealed them to us by His Spirit." Are we told that this is impossible—that it is extravagant rapture which offends the "sweet reasonableness" of that restrained Christianity which alone can command the respect and ultimately win the allegiance of men—that it is the strain of the fanatic, not of the sober-minded teacher? That need not trouble us. True godliness must always appear a fanaticism to those who do not share its faith, and are not inspired by its spiritual aims. We have more reason to fear when the world outside commends us for our moderation than when it reproaches us for our fanaticism. It is not in religion alone that the same kind of charge is brought. To men whose horizon is bounded by the world they can see or feel, who love earthly things and them only, and who are governed by purely material considerations, all who live in other regions, philosophers who live in the world of thought, poets who people the realms of imagination and revel in them, artists who are touched by the exquisite sense of beauty, are all dreamers, if not madmen. It is even so in these spiritual truths. To discern them there must be

another sense—that faith which is the eye of the soul. It would be as reasonable to expect a blind man to describe the beauties of a landscape on which he had never looked as to ask that a man without faith should discern the things of the Spirit of God, and as logical to regard his failure as a proof that there was no beauty in earth or sky, as to argue from the unbelief of the worldly man that these spiritual realities are the dreams of fanaticism.

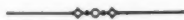
But it is for Christians to prove them realities. It is idle, worse than idle, to talk of a work of the Spirit of God unless there be fruits of life and conduct to prove that we are under His guidance and influence. The Apostle prays for his Christian friends that they may be filled with all the fulness of God. What an ideal of spiritual strength and beauty does that open before us! How must it humble us in the consciousness of our falling below it.

What manner of man, indeed, ought he to be who is thus under this Divine influence?

How pure in heart, how clear in head,
With what Divine affections bold.

The spiritual intuitions which he enjoys should suffice to guard him from errors and pitfalls which lurk in the pathway of life. His should be a true magnanimity which would make him superior to vulgar prejudices and incapable of small jealousies or resentments; a largeness of heart which should keep him in full sympathy with all progress, and inspire him with a hopefulness which would be a help and incentive to others; a simple faith strong enough to sweep away every cloud of doubt and nerve him with the courage to be a loyal servant of the truth, even when the service it demands at the moment is full of difficulty and peril. It is the spirit of Christ which is to dwell within—the spirit of Him who did not go apart from men, but dwelt among them, and was not even afraid to be known as the friend of publicans and sinners; of Him who could not only endure the contradiction of sinners, but did not shrink from the faithful testimony against sin by which it was provoked; of Him in whom the tender heart

which yearned for human affections, and was itself so rich in sympathy for all sorrow and suffering, was joined to the spirit which did not fear to tread the winepress alone, when the great work of human salvation had to be accomplished. This is the ideal, and it will ever be above us to inspire and stimulate to progress.



MR. GLADSTONE AT FOURSORE.

MR. GLADSTONE as an octogenarian may command a more respectful treatment, at least from those who were once reckoned among his followers, than might have been accorded to him had he been a young man. In the case of most men, eighty years would have secured sympathy with their decaying strength. To the veteran statesman there is a feeling of an entirely different nature. Political passion must have a very blinding influence if it can prevent even the most sturdy opponent from recognizing the intellectual and moral grandeur of a man who at fourscore towers so far above all his contemporaries, and in the discussion of the topics of the day shows a freshness and a vigour which even the youngest might envy. With readers of *The Times*, who accept the teachings of Mr. Buckle and his colleagues with an implicit trust, it would be a waste of strength to argue. Indeed, we feel much the same in relation to any one who disputes Mr. Gladstone's greatness, or even professes to find in him signs of senile weakness. It is not a matter for argument at all. The man who can read Mr. Gladstone's articles or speeches, or note the incidents of his public life, and refusing to acknowledge his greatness, accept the idea of him which certain Tory writers and speakers are continually serving up for the delectation of Primrose League dames, Irish Evangelical clergymen and the friends of law and order generally, is beyond argument. But fair-minded men of all parties, however they may dissent from Mr. Gladstone's opinions, admit his extraordinary power, which, in truth, has never

been more conspicuous than in these last years, when he has had to gather a new party, and to do it in opposition to a majority of those who for years had been his most trusted allies and colleagues.

Looking at him, the most remarkable personality in our modern politics, we are necessarily reminded of the scurrilous criticism which even now is directed against him, in oblivion of his many years and of the distinguished services which he has rendered to his country. We will not stain our pages with the vulgar truculence to which *The Times* condescends in its attacks upon him. That a newspaper which published the most shameful libel that was ever promulgated against a political opponent, and staked its authority upon its truth, should presume to sit in judgment on a man of Mr. Gladstone's character and standing, is nothing short of an outrage. There is something almost ludicrous in the tone in which it undertakes to lecture him, as though he were some political tyro, learning his first lessons in statecraft. But the strangest part of the whole is that there may be found those who believe in allegations which will be treated by the historian of the period as they are regarded by all intelligent men, outside the pale of heated controversy, as the wildest ravings of partisans, in whom passion has dethroned reason. Mr. Gladstone may or may not be right in his Irish policy, but the men who attack him as though he were either indifferent to the greatness of the State he has so nobly served, and with whose honour his own reputation is bound up, or were so lacking in insight that he is unable to see that his policy would tend to the disintegration of the Empire, have forfeited any claim to be heard in the controversy.

Whatever be the actual merits of the Home Rule policy there is nothing in the whole of Mr. Gladstone's career for which he is more to be honoured. We are not prepared to deny that he has made mistakes in his action, but these errors of judgment are but as the small dust in the balance when compared with the heroism of his noble attempt to redress the wrongs of a people whose leaders had deserved any-

thing but favour at his hands. Had he been a younger man with the prospect of a future to be made instead of the retrospect of an illustrious past which had been already made, there might have been room for the suggestion that he was impelled by selfish ambition. But ambition would have counselled the opposite course. He must have foreseen the fierceness of the opposition his proposals must encounter, and have been prepared for a large secession from his own ranks, even if there were some desertions on which he could scarcely have reckoned. What the gain was to be it is not easy to understand. A new lease of power could not have had any temptation for a veteran of seventy-six years, which was his age when he declared in favour of Home Rule, and certainly that declaration did not seem to be the easiest method of attaining it if it was desired. Why should those among his followers and friends who were really staggered by his suggestion, be unwilling to recognize the nobility of the motive by which it was inspired? They claim, and should receive, credit for conscientiousness in their refusal to follow his lead; why should they not with equal candour admit that he, too, was influenced by a sincere desire to promote what he regards as the true interests of the country, and honour him for his resolution to make this gallant endeavour to do right, even though at such tremendous cost?

If this were difficult in the first excitement of the proposals, surely the time has come when a calmer judgment may be formed of the whole affair. For three years has this fierce battle raged round his devoted head—is not the time come when a more dispassionate judgment may be formed of his conduct? He has just completed his 80th year—is it too much to expect that those who, four or five years ago, were his ardent admirers, should remember the illustrious deeds of the long, long years which preceded this time of separation? Granted that his Irish policy has been conceived in too hopeful a spirit, and that it shows more of sentiment than of hard political wisdom. That is the utmost that can be alleged against it, for there is not even a shadow of a suspicion of any selfish or unworthy

motive. Let us suppose this true—that Mr. Gladstone's foresight is not equal to the prescience, say of Mr. W. H. Smith. It is a very large order, but suppose it executed—what then? Are we, therefore, to ignore all the achievements of his past, the words of eloquence and inspiration on which we have so often hung with rapt interest, and by which our souls have been thrilled to their very depths; all the statesmanship which has left its mark so deep on the legislation of the country and the prosperity of the people; all those daring moves on behalf of oppressed nationalities which have earned him the gratitude of Italy, of Bulgaria, of Greece? Any one of these claims to distinction—speeches like those enunciating the grand principle of religious liberty in the case of Mr. Bradlaugh; or, in a different line altogether, his wonderful exposition of national finance in his speech on the taxation of charities; great strokes of policy such as his appeal against the tyranny of Bomba, or the daring movement by which he roused the conscience of England on the atrocities committed by Turkish troops in Bulgaria; or the series of wonderful budgets which made his first service as Chancellor of the Exchequer so celebrated—would have made a reputation for any one of our living statesmen. Is all this to be consigned to oblivion because he has advanced too far to please timid followers in his concessions to Irish demands?

The last decade closed in a conflict of which Mr. Gladstone was the centre, and in which there were some points of resemblance to that which is being waged now. At that time the question of Eastern policy was in dispute, and the bitterness shown to Mr. Gladstone was not less than that of to-day. There were then, as now, men going up and down expressing their regret that they differed from their party and its leader on this one subject, but protesting that, on every other question, they were true Liberals, as they had been all their political lives. *The Times* was scarcely more scrupulous then than it is now, and the campaign in Mid Lothian had done nothing to disturb its obstinate disbelief in the growing influence of the Liberal chief. The remembrance of that

time is encouraging to-day. It seemed to be the winter of our discontent, and there had been no series of victories at bye-elections to give the promise of the "glorious summer" so rapidly approaching. But it is not with the view of drawing favourable auguries from the historic parallel that we refer to it, but rather to recall to the memory of those who shared in the anxieties of the conflict and the jubilant triumph of the victory, but who have now forsaken their old chief, the enthusiastic admiration with which they regarded him then. It was all deserved. He was the champion of a principle of international righteousness, the first English leader who had dared to take such a position. Is it all forgotten? Can it be forgotten how he faced the polished scorn of West End Clubs, and the vulgar shouts of Jingo Music Halls; how he braved the reproach, always distasteful to a patriot, of being indifferent to his country's glory, how manfully and bravely he maintained the cause of the oppressed, and laid down as the true principle of all politics, "Righteousness exalteth a nation"?

There is, at all events, a noble consistency in his whole career. For consistency is not a stupid continuance in one spot, it is rather a steady advance along the same line. Consistency does not mean the absence of any change, but simply that change is always in the same direction. Mr. Gladstone is reproached by his enemies because of the varied phases of opinion through which he has passed, but where is the discredit? If he had vacillated, and his vacillations could be shown to be unfortunately coincident with his self-interest, that would have furnished ground for criticism. But there has never been a sign of such infirmity of purpose. His progress has been continuous, and the latest variation in the case of Ireland is in harmony with his previous development. It was only to be expected that the champion of oppressed Neapolitans or Bulgarians should play the same part in relation to the Celts, if once he came to believe that England was dealing unjustly with Ireland. Perhaps he has himself been a little too anxious at times to set up a plea of consistency, and has failed in his attempts to convince others as to what was perfectly

clear to his own mind. With him there had been evolution so gradual and yet so steady that he had been hardly conscious of the greatness of a change which to others, regarding it from outside, and looking only at the extreme points, appeared nothing short of a revolution. Lord Hartington, in one of his better moments, before he had come so thoroughly under the influence of the new Tory associates, whom he is never weary of praising, pointed out that the signs of his change on the Irish question might be traced through his speeches for years before it occurred. It was not with him as with Lord Beaconsfield, that he was educating his party into a policy opposed to all their ideas and traditions, but that he was being educated himself, and from his very candour revealed to close observers the process of change of which he was probably quite unconscious. It is this growth of sympathy with and confidence in the people which makes his life so interesting a study.

How is it that such a man has earned so much personal antagonism, passing often into a hate which is quite unintelligible, and approaches to a mania? Perhaps something is due to the exaggerations of political warfare. There are multitudes of innocent people who give the combatants credit for meaning what they say. If men of this type take the trouble to think they must have been sorely puzzled by the change of tone on the part of some of the Unionist leaders in relation to the Tory chiefs. Even though they felt themselves constrained to oppose Mr. Gladstone's Home Rule scheme that was no reason why they should immediately begin to cover with praise the men for whom hitherto no condemnation had been too strong. It is half amusing, half exasperating, but to those who suppose that words have a meaning wholly perplexing, to compare Mr. Chamberlain's present references to the Tory Government with his attacks on the same men in the speeches of 1885. If the right moral be drawn, it will be seen how little the fiery denunciation means. Unfortunately the majority do not exercise this discrimination. They believe that Mr. Gladstone is all that the journals represent him, taking their reckless allegations as to his lack of principle

or patriotism or wisdom quite literally, and never suspecting that all which the writers mean is that his policy is obnoxious to them or the party they represent. Of course if they could always know who the writers actually are whose judgment is pronounced with such an air of infallible authority they would attach less weight to it than they do.

Something is due also to the intensity of religious antagonism. The Evangelicals have always entertained a hostile feeling to Mr. Gladstone, and it has been intensified by the disestablishment of the Irish Church. We have no desire to disparage the worth of the clergy of that Church, but it must be said that their feelings are strong, and not always governed by reason or fact. They regard Mr. Gladstone as their natural enemy, and they have infected a considerable section of their brethren on this side the water with the same feeling. It is with them and their followers that the absurd stories which circulate from time to time about his being a Jesuit in disguise or his conversion to Romanism, find credence. It is as needless to investigate the causes of this antipathy as certainly as it would be hopeless to try and remove it. For ourselves we regard it as unfortunate for interests which to us are infinitely higher than those of any statesman or political party, that the statesman who, beyond all others has sought to work out the Christian ideal, should have incurred the special hatred of those who claim to represent the orthodoxy of Protestantism. Had there been any ground for suspecting Mr. Gladstone's loyalty to Protestant principles Nonconformists would not have been for years past his most steady supporters. It was not always so. Twenty-five years ago the writer had to face a tolerably frequent criticism from other Nonconformists because of his faith in Mr. Gladstone. We can look back now with great satisfaction on the experience of twenty-five years, which has fully vindicated the faith of that early time. Confidence is a plant of slow growth, but a long period has now elapsed since Nonconformists gave their full and intelligent confidence to Mr. Gladstone, and with the great majority of

them it was never so strong as it is to-day. There are, of course, still some whose hopes Mr. Gladstone has not fulfilled, but those hopes were unreasonable in themselves, and they by whom they were cherished have failed to understand his character, and have, in fact, credited him with the tendencies his enemies have so freely attributed to him. *The Spectator*, which has gradually been throwing away its admiration for a leader of whom its eulogies were at one time as fulsome as its censures are now irrational, recently maintained in an article which showed that even beneath its lowest depth there is still a lower depth, that Mr. Gladstone's creed "is that to which he is driven (often regretfully) by the average level of political opinion among his followers." A charge more absolutely contradicted by the whole of his career we find it difficult to conceive. "He is," says this once Liberal journal, in one of its quasi-philosophical dissertations, in which it extracts from a sentence of Mr. Gladstone's a meaning which no rational man could find in it, "now fond of preaching devolution, and it seems obvious that he approves it not only as the mode by which the supreme Parliament may best rid itself of difficult local tasks, but as the mode in which a statesman may best rid himself of the duty of making up his own mind as to the next step in statesmanship." Well, this is pretty Fanny's way, and it is a way which has caused intense disgust among numbers who were once not only diligent readers, but hearty admirers of *The Spectator*. The complaints of the Nonconformists of whom we speak are the best answer to this charge. They mean that to surrender his own convictions to the wishes of his friends is just what Mr. Gladstone will not do, and what those who understand him best neither expect nor desire that he should do. Our loyalty to him is not due to any idea that he was in sympathy with Nonconformist polity, but to our belief that he was a man who carried his Christian principles into his politics, and in his fidelity to his country and his Queen never forgets that he is a servant of the Most High God. That such a man should be the object of attack and calumny in a world which at

its heart hates Christian principle was only to be expected. His intellectual eminence is an offence to those who admire the leadership of Mr. W. H. Smith, who never dazzles them by his genius or brings home a humbling sense of their own inferiority. Above all, it is Mr. Gladstone's lofty moral tone which irritates and offends those who are unable to attain it, and it is this which has touched the popular heart whose instinct recognizes in him a true and a noble man.

ROBERT BROWNING.

ONE other name has been added to the brilliant record of England's Nonconformists—a record already containing the great name of Milton—and yet though we proudly claim Robert Browning, we are conscious that to connect sectarian differences with him, to label him as belonging to one party or another, is to dishonour the man who, beyond all others, lived and wrote in an atmosphere far removed from such poor and shallow thoughts. He is dead whom we love. Let criticism be silent, while we, the younger generation, whose thoughts he understood, whose difficulties he lightened, whose problems he often solved, whose intellectual cravings he satisfied, whose religion he never failed to strengthen, purify and inspire, mourn him with grateful hearts. Let our fathers and mothers keep their Montgomeries, their Southseys, even their Wordsworths—we cling to Browning, our nineteenth-century prophet, whose truth and wisdom have interpreted our souls and satisfied our minds.

“Mourn him,” did we say? there is no loss here; in the fulness of his days he has gone and left to us, the sorely-baffled children of a troubled perplexed age, his spirit enshrined in his poems. And this last volume from his hands, the news of whose success gladdened the poet as the shadows of death gathered around, this too we will receive with the proud thought that he died, not in the

failure of his power, not with a diminishment of genius, but in unabated intellectual vigour, so that not even the most censorious can hint that he "over-wrote himself." For more than half a century he has been writing for a British public with whom he has never been thoroughly popular; those who have loved him have been thoughtful young men and women who have been trying to build up their new faith on foundations already slipping, and have struggled painfully to bring into accord the old creeds and the new. There are possibly two reasons why the public as a whole have not cared for him; first, because a large part of that public is composed of men and women who have formed their religious belief amid other surroundings and other prejudices—*i.e.*, the older part of the community, each generation being born in its own atmosphere, and in its own influences. The older generation can no more enter into the needs of the younger, than it in turn will be able to comprehend all the wants and thoughts of its own children. By a law of growth, as Divine is unchangeable, the son is in advance of the father—not personally, perhaps, but in his mental surroundings—as the grandson is of the son. Browning has the right of a poet and a prophet of being in advance of all.

Secondly, Browning is often involved and obscured in his meaning, which obscurities form only delightful puzzles—though often never solved—to younger and more elastic minds, who are at the same time in mental sympathy with the writer. Personally we must confess that for a long time we were shy of confessing the love we bore to Browning, because it was considered a sort of affectation to pretend to like any poetry so obscure as that of our poet. But if people will begin with "Sordello" and go on to the "Ring and the Book," which they proceed to read straight through, is their failure to understand a matter of surprise? If there is much in Browning which is difficult and almost impossible to follow, there is a great deal, and certainly the most beautiful, which any one could understand. "Pippa Passes," "Men and Women," "Christmas Day and Easter Eve," "Dramatic Romances," the "Lyrics," and "Dra-

matic Personæ," are all easy and delightful reading. And what shall we say of "Saul," except that the loss of him who has not read it is almost as great as his who does not know the twenty-third Psalm, or the fifty-fifth chapter of Isaiah, or any other writing which has rung like sweet music in the hearts of men. "Saul" is a beautiful song with a heavenly meaning, which has fallen from a human soul as it was played on by a Divine Musician. We hold our breath in awe as we read it—such a high inspiration, such a beautiful sense of moral beauty dwells in it. David is trying to touch and awaken the sleeping soul of Saul. Is there obscurity here?—

And doth it not enter my mind (as my warm tears attest)
 These good things being given to go on, and give one more, the best?
 Ay, to save and redeem and restore him, maintain at the height
 This perfection—succeed with life's day-spring, death's minute of
 night;

Interpose at the difficult moment, snatch Saul, the mistake,
 Saul, the failure, the ruin he seems now—and bid him awake
 From the dream, the probation, the prelude, to find himself set
 Clear and safe in new light and new life—a new harmony yet
 To be run and continued and ended—who knows?—or endure!
 The man taught enough by life's dream, of the rest to make sure;
 By the pain-throb triumphantly winning intensified bliss
 And the next world's reward and repose by the struggles in this.

But that Browning is obscure, nay, utterly incomprehensible at times—unless the Browning Society can help us—the most ardent of his admirers will not deny; but that those obscurities here and there should prevent people from reading our poet at all, this is the injustice.

The last volume of poems, "Asolando," which reached us just at that moment when he dropped the pen for ever, is freer from his more striking peculiarities than some others, not so philosophical nor profound; the subjects are touched with a lighter hand, and appeal to a larger public. "Rephan" is the poem here which will puzzle most readers. The dramatic instinct possessed pre-eminently by Browning, which gives him the wonderful knack of throwing off in a line or two a picture of a man or woman, and their

whole life-history, is no less evident here than in his larger books. The contents of a three-volume novel (not a modern one, which has little incident and character, and still less plot) will be condensed into some six or eight lines, power of condensation being one of Robert Browning's most remarkable gifts. How he plays with his words, rushing them one into the other, tossing them lightly into the air, or holding them with concentrated force till they yield all the passion and energy of love or hate he would have them express! The condensation of story, of moral, of love-scenes, and love's triumph, is very strikingly shown in "*Beatrice Signorini*." *

This strange thing happened to a painter once :
Viterbo boasts the man among her sons,
Of note, I seem to think ; his ready tool
Picked up its precepts in Cortona's school—
That's Pietro Berrotini, whom they call
Cortona, these Italians ; greatish-small,
Our painter was his pupil, by repute,
His match if not his master absolute.

Let any one try to count the detailed thoughts in these eight lines, let any one try to express these same thoughts in briefer language—leaving poetry out of the question—and we venture to say he cannot. Where is the superfluous word, where the idea? A little of Browning goes as far as volumes by any one else. Cannot a few of our younger poets and novelists learn this art of condensation, and so gain in strength and power? But when it means condensing—nothing! of course, it is rather difficult.

What is condensed here by Browning is a picture of one man, who cuts but a pitiful figure, and two women. There is a running sarcasm in it on the self-complacency of the man who thinks woman necessarily his inferior whatever her gifts, and conceives that every particle of soul and mind and body belong to him. How boldly and chivalrously the poet leaves woman exculpated, clear from any impugn-

* All the poems mentioned are from "*Asolando*," with exception of "*Saul*," "*The Light Woman*," "*Flight of the Duchess*" and "*Pippa*."

ment of inability, and strong in her purity, bravery, and love. His desire

To have her his and make her ministrant
With every gift of body and of soul
To him—

is in vain, for

Her sphery self was whole—
Might only touch his orb at Art's sole point ;
 But the germ
Of individual genius—what we term
The very self, the God's gift whence had grown
Heart's life and soul's life—how make that his own ?

The man is baffled, repulsed, disappointed, because in the pure soul of a woman of genius there was so much where he *was not* ; he could not deface the image of God, and put his own in its place.

Browning is very much interested in women, and estimates them highly, not idealizing them so much as loving them. With sympathy he enters into the feelings of a gipsy-queen shut up in a duke's palace, as in the "Flight of the Duchess;" with no less sympathy into those of a Pippa off for her one day's holiday in the year, when each hour, each moment of the long summer day, was to bring a long-drawn-out sweetness, a quintessence of delight to the little pure-hearted factory girl. Much of the interest of the present volume again centres in women. In "Dubiety," "Now," "Humility," "Poetics," "Summum Bonum," "A Pearl," "A Girl," "Speculative," and others, woman is again supreme. It is she whose human self is far and above all that poetry has named her, she whose presence banishes the past alike with the future, in a grand triumphant glorified present, she, whose small bud of love, though the full bloom be given to another, is most worthy of sacred keeping and reverent touch. But Browning can blame as well as praise. Read the "Light Woman," and see how he looks on woman frivolous and fallen from the height to which he had raised her. Does she not wither

beneath his sarcastic breath? He has one reproof for her in "Asolando," stern, true, and most cruelly just—a reproof, it may be hoped, the youthful ladies of England will give earnest heed to. It may be found in the "Lady and the Painter." The Lady has been expostulating with the Painter for painting from the nude, charging him with want of reverence for woman. He stops her, and asks—

"What clings
Half-savage-like around your hat?"

Finding they are wild-bird's wings he retorts—

"Then, Lady Blanche, it less would move
In heart and soul of me disgust.
Did you strip off those spoils you wear
And stand—for thanks, not shillings—bare,
To help Art like my model there.
She well knew what absolved her, praise
To me for God's surpassing good,
Who granted to my reverent gaze
A type of purest womanhood.
You—clothed with murder of His best
Of harmless beings—stand the test."

"Inapprehensiveness," "Which?" "Muckle-mouth Meg" are other poems in "Asolando," with women for their theme. In the first, she stands beside the man who loves her with unconfessed passion, gazing at a distant ruin, self-contained, self-possessed, speaking of commonplace things, refusing (not knowing that it is wanted) the look or the word which would "burst the dormant passion into immense life." In the second, Browning's usual three women portray the man each would love, while an abbé decides which is the nobler love. She wins whose choice is one degraded alike in soul and body, who has no claims on love but his humanity and his need, and the abbé observes, this love "seems terribly like what gains God's preference." "The Beanfeast," and "The Pope and the Net," will probably be the most popular in "Asolando." Browning's wonderful dramatic instinct comes into full play here, also the knowledge of men and the human

sympathy which should accompany it, with the humour which is very closely bound up in Browning's intense humanity. The latter is the story of a Pope, born of fisher-folk, who, in the various steps towards his holy office, never failed to have hanging up, in place of coat-of-arms, a net to remind him of his lowly origin. This Christian humility gains the reward of popedom, and then the net is no longer visible.

Each eyed his fellow, one and all kept silence. I cried "Pish!
I'll make me spokesman for the rest, express the common wish.
Why, father, is the net removed?" "Son, it hath caught the fish."

At least there is no fear in Browning that through many words we miss the point!

There is not one of Browning's poems, however slight, but embodies some eternal truth or principle, none that are simply sweet, or beautiful, or musical. These two, the "Beanfeast" and the "Pope and the Net," and one other, "Imperante Augusto natus est," have the same meaning at their heart—that a man is superior to all offices whatsoever, that no robe or order or decoration can make him different; still the details of life are the same—he is hungry, thirsty, wakes, sleeps, with the beggar; both are subject to the same changes of fortune; both receive the same judgment. Browning's keen interest in men was a striking feature in his life as well as in his work. No literary man has less isolated himself from his fellows. He has been one of the most marked figures in society, loved, feted, greeted everywhere with acclamation, not on account of his literary success, but on account of his charm and sociability as a companion. From his love of and interest in men sprang his adaptiveness to all sorts and conditions of men. Then, though he loves men and feels with them in their sufferings, both mental and physical, he never *moans* over them, never descends to mere maudlin bewailing of the woes and the ignorance of mankind. Knowing to the full all that pessimists and doubters can argue, his gigantic intellect triumphs in its

hope and strong Christian optimism. His poetry is as a staff on which to lean, or as a refreshing stream in some weary, thirsty land. Lean on him, drink of him; here is one strong man, deeply cultured, profoundly thoughtful, who does not echo the hopelessness of his day; who does not bid us simply endure here because—what proof of a Hereafter? one who dares to remind us with no feeble arguments, but with mighty voice that “faith is the substance of things hoped for, the evidence of things not seen.”

Then life is—to wake, not sleep,
 Rise and not rest, but press
 From earth's level where blindly creep
 Things perfected more or less,
 To the Heaven's height far and steep,

Where amid what strifes and storms
 May wait the adventurous quest,
 Power is love—transports, transforms,
 Who aspired from worst to best,
 Sought the soul's world, spurned the worms!

I have faith such end shall be;
 From the first Power was—I knew.
 Life has made clear to me
 That, strive but for closer view,
 Love were as plain to see.

Reverie.

In this new volume there is fresh evidence of lyrical power, and critics will always be divided as to the superiority of Browning as a lyrist or a dramatist, though his plays have been too literary for success on the stage. The best lyric in the book is “Flute-music.” If Browning is rugged at times it is not for want of power of sweetness when he likes. The following is equal to anything he has written in melody—

Ah! the bird-like fluting
 Through the ash-tops yonder—
 Bullfinch-bubbings, soft sounds suiting
 What sweet thoughts, I wonder?

And in the "Epilogue"—

At midnight in the silence of the sleep-time,
 When you set your fancies free,
 Will they pass to where—by death, fools think imprisoned—
 Low he lies who once so loved you, whom you loved so—
 Pity me?

But with Browning the rhythm is ever subordinated to the thought he would express. In "Flute-music" he would blame those who cannot separate the beautiful from their own prejudices—who must ever find fault with it, analyze and disintegrate it. To one the music brings—

In my brain assurance—
 Trust—entire contentment—
 Passion proved by much endurance;
 Then came, not resentment,
 No, but simply Sorrow;
 What was seen had vanished:
 Yesterday so blue! to-morrow
 Blank, all sunshine banished.

Hark! 'tis Hope resurges,
 Struggling through obstruction—
 Forces a poor smile, which verges
 On Joy's introduction.

The other hears only a city clerk grinding away at flute-exercises and pieces to which she fixes names, and so destroys all the glamour of poetry.

In "Arcades Ambo" and "Development," the poet touches on the vexed questions in science and literature of vivisection and the authorship of Homer. One and all of his poems *mean* something; one and all are instinct with life and hope. The divinity of the soul in origin and destiny, the reality of God in human life and nature, the ideal of Christ as our brother, and the revelation of the Deity, the greatness of man's work, the eternity of love and the fulfilling of hope, the everlasting superiority of spirit to matter, these he teaches us with no unfaltering voice. For that teaching from a man so widely cultured,

so intellectual as Robert Browning, in the midst of the unanswered questions that shut us round and threaten to kill our faith, we praise God as we stand in thought to-day above his grave.

RUTH J. PITT.

THE CARDIFF CHURCH CONGRESS.

PECULIAR interest attached to the Church Congress of 1889, because of the militant character it was expected, it might almost be said intended, to assume. A clerical friend pleasantly asked us whether we did not regard this incursion into an enemy's country as a courageous thing. The courage did not seem very obvious. Is it a sign of the degeneracy of the times that men are credited with this virtue on such very slight grounds. The idea of Wales being regarded as an enemy's country because a different form of Christianity prevailed in it was startling; but it could not need much courage for a Church Congress to visit it, since it might be hoped (as really proved to be the case) that we "the barbarous people might show its members no little kindness."

Cardiff, indeed, can hardly be regarded as a typical Welsh town. It is a great port which has grown very rapidly, and promises to become even more important than it is, and like all ports has something of a cosmopolitan character. Its population includes too large a proportion of foreign elements for it to be a true representative of Welsh Nonconformity. Indeed, it would be more correct to regard it as a centre of the conflict which is being waged, and which unhappily threatens to become even more keen and intense, between the native churches which are practically in possession of the Principality, and that State Church which feels that it is essential to its very existence that it should deprive them of the influence won by a long period of faithful service and patient endurance. The selection of such a place for the Church

Congress was, however, significant of the spirit which was dominant in the counsels of the Congress. It was felt that something must be done to strengthen the Welsh Church for the impending conflict, and that the presence on its soil of the distinguished representatives of the Anglican Church would be the most effectual help that could be given. Nothing was more natural or commendable than this readiness on the part of the strong to bear the infirmities of the weak. The Anglican Church in Wales is, even on the confession of its defenders, in a miserable minority, and the proposal for Disestablishment has therefore a weighty argument in its favour, which numbers who do not accept the principles of the Liberation Society, are compelled to acknowledge. If a Church Congress could do anything to break the force of this contention, it might render essential service at a critical juncture of affairs. It is impossible to read the report of the proceedings at Cardiff without feeling that this was so far the primary object of the leaders from the President downwards, that all other subjects were merely secondary. There were, indeed, other features of the Congress which will have more attraction for less ecclesiastically minded people. The extraordinary scene on the appearance of Mr. Terry, and the discussion which followed, will have an interest for some of a very painful character, but hopeful and exhilarating for all who are disposed to think the great desideratum of the times is what they would describe as a broader view of the religious life—what might more truly be regarded as the effacement of all distinction between the Church and the world. On the other hand, for hearts full of devout sentiment the proceedings of the last morning are sure to be inspiring and strengthening. But these are not the characteristic features of the Congress. The President struck the keynote in his opening address, which marked it out as a demonstration in support of the Established Church in Wales.

It must be noted at the very beginning of our criticisms that the antagonism is not between church and church, but entirely between Establishment and Disestablishment.

No one desires to weaken the force of the Episcopal Church in Wales. Hitherto it has not secured the allegiance of any large proportion of the Welsh people, but if it is able to persuade them that they have erred in their theological opinions or their ecclesiastical sympathies, no one has any right to complain. We should regard any labour bestowed on pious Episcopalians with the view of converting them to Congregationalism as altogether lost, at all events so long as there are around us such multitudes who have to be won to the faith of Christ. Naturally we look upon any endeavour to win honest Welsh Congregationalists to a belief in the three Creeds, Thirty-nine Articles, and the threefold order of the Christian ministry as a mistake or something worse. Still, there is no desire to hamper the free action of those who think otherwise. In this, as in everything else, we accept to the fullest degree the grand principle which Milton set forth in his own eloquent language. His teaching may seem very trite in these golden days of liberty, but even now it seems very hard for men to grasp their full meaning, and let liberty have its perfect work. But that, at least, is all for which Congregationalists ask. Between contending systems there will sometimes be controversy, and all that any man is entitled to ask on behalf of his own creed is that its teachers may be free. If we suffer in the conflict we must accept reverses as best we can, and endeavour by a more forceful presentation of our case to retrieve our position. But this is not really the issue involved in the struggle for Disestablishment. The battle is waged round a political institution, not a church. The bishops would exercise episcopal power in Wales after Disestablishment as they do now. They would not forfeit mitre, or even the crozier which their zealous friends are so anxious to bestow upon them. The only change would be that they would be bishops in the Church, and would not on that account have any status in the nation. They would simply be placed on the same level as the distinguished man who preached the most eloquent discourse delivered at the Congress, the Bishop of Derry.

It seems so obvious that the contention of Nonconformists is only for religious equality, that it might seem unnecessary to repeat it, were it not that the two aspects of the Anglican Church are so apt to be confounded with each other. The Episcopal Church and the Establishment are constantly spoken of as though they were one and the same thing, and this is not very surprising when it is remembered that there are few outside the Episcopal communion so eccentric or so illogical as to believe that the faith from which they dissent ought to be maintained in supremacy as the faith of the nation. Hence the defenders of the Establishment are for the most part Episcopalians. On the other hand, as soon as any Congregationalist or Methodist is convinced that he ought to submit to the authority of bishops, he is pretty sure to renounce all his old ideas of religious equality, and to become an ardent supporter of the ascendancy of the Church of his adoption. It thus happens that the only way of securing new adherents to the Establishment is to convert Dissenters into Churchmen. It is this which explains the aggressive spirit of the Congress of the Anglican Church in Wales. It must in some way or other bring Nonconformists within its pale, or it will certainly lose its status as an Establishment. Unless the bees will return to the old hive (to use the phrase of the President, to which we shall refer again), the hive itself is sure to be taken away from its present inmates.

This explains the difference between the Church Congress and other Christian assemblies. In the Congregational Union there is no talk of attracting the members of other Churches to their ranks. Their work is of a different nature—as we venture to think, of a more Christian character. If a chairman of the Congregational Union should ever venture to devote his address to jubilant exultation over the conversion of Methodists and Presbyterians to Congregationalism, he would very speedily be taught how utterly he had mistaken the spirit of his brethren. Our war is against the unbelief and indifference, the profligacy and vice, the sin and misery, by which we are surrounded, not against any section of our fellow-Christians.

The arrogant pretensions of the clerical party in the Anglican Church compel us to assume a defensive attitude. But even these would affect us much less if the State did not give its sanction to this exclusiveness and sectarianism hidden under the specious title of the Holy Catholic Church. It is the State Church round which the battle is waged, and it would be the same whatever character that Church might assume. So long as the State violates the principle of religious equality by giving supremacy to one Church, so long will there be presented a spectacle as unedifying as that of the Church Congress at Cardiff, indicating an unmistakable desire to suppress Dissent, and gloating over some fancied evidence that it is making an advance towards this unworthy end. The Establishment drives a line of cleavage right through all classes of society, and its defenders are responsible for all the bitterness of spirit, the heart-burning and irritation on both sides, the separation into hostile camps of men who are one at heart, and to whom a wide area of doctrinal truth and spiritual experience is common ground. The blame, no doubt, will be laid by Churchmen upon the Nonconformists who desire to end this unjust inequality. The device is an old one, but it is too transparent to deceive any but those who wish to be deceived. In face of the determination of Welsh bishops to bring back the "bees to the old hive"—that is, to end Nonconformity altogether—it requires some hardihood to advance it at all.

It is impossible to congratulate the High Church party on the wisdom of some of the methods adopted for the purpose of impressing the Welsh people. One of the opening sermons was preached in St. Mary's Church by the Lord Bishop of Derry, and no effort was spared to surround the service with all possible "pomp and circumstance." The description given by the special correspondent of *The Guardian* is worth preserving as a photograph of an Anglican service in the nineteenth century:

There was a considerable number of clergy in surplices. The organ was supplemented by a voluntary parish band of fourteen performers, and the procession passed up the centre of the church to Mendelssohn's

"*War March of Priests.*" Altar lights were used, there being six tall candles and sixteen lesser lights. The Bishop was preceded by a banner and two attendants in scarlet cassocks, and was conducted into the sanctuary. The choir and officiating clergy then entered the church, the celebrant, epistoler, and gospeller wearing full festal vestments, with biretta. The celebrant was the vicar, the Rev. G. A. Jones, his assistants being the Revs. J. W. Ward and H. A. Coe, senior and second curate respectively. *The service commenced with the grail, during which the altar was incensed.* The music was Bucknall in B flat. Before the Gospel the hymn "Come, Thou Holy Spirit, Come," was sung, and the procession from the Epistle to the Gospel side, with acolytes carrying lighted candles, was duly carried out. The Bishop of Derry turned to the east during the Nicene Creed. At its conclusion the Bishop of Derry proceeded to the pulpit and preached the sermon which is given elsewhere. His lordship's eloquent discourse was listened to with deep attention, and many left at its conclusion. The offertory was for the Poor Clergy Relief Fund. The celebration was then proceeded with, the Bishop pronouncing the Absolution. *There were no communicants besides the celebrant.* The *Benedictus* and *Agnus Dei* were sung, and during the ablutions the chorus from Mendelssohn's "St. Paul" was finely rendered. The Bishop of Derry pronounced the Benediction, and the "Hallelujah Chorus" from "The Messiah" was then performed by the band.

The description suggests two or three different lines of comment. The organist must have imbibed the spirit of his bishop very fully when he selected the "War March of the Priests" as a fitting overture for the occasion. As to the service itself, it was an Anglican High Mass, hardly to be distinguished in form, and still less in spirit, from that of the Church of Rome. True, the Latin tongue was not employed; but that was about the only point which marked a difference between the two. The various ceremonies which the Church of Rome adopts for the purpose of glorifying the sacrament were present. Most significant is the sentence which we have put in italics. There were no communicants—that is, it was not a communion; it was distinctively a celebration. Such a ritual on such an occasion is the more significant, because it took place at a time when a bishop is waiting his trial for adopting a like ceremonial. That it is in contravention of a definite decision of the Courts is not to be questioned. To ordinary men it looks extremely like a public defiance of law on the part of

those who not only boast of being, *par excellence*, champions of "law and order," but who, by their own position, are specially bound to respect law. That law has made them what they are. It is the Act of Uniformity which has chosen them as vessels to honour, and relegated Dissenters to dishonour. What possible excuse can they plead for lawlessness? Do they talk of conscience? Let them obey conscience, and take their place by the side of other Non-conformists. In a State Church there is no room for the free play of conscience in disregard of the requirements of law.

The audacious contempt of law, however, which was shown at Cardiff was, if possible, still more flagrant in a service at Clumber, where two bishops (Lincoln and Southwell) were the principal actors. The description is given by the same reporter who sketched the scene at Cardiff, and who has evidently a touch of humour. It is from *The English Churchman* that we quote:

It commenced with a small procession from the vestry to the "altar," consisting of the chief celebrant and his two assistants, with crucifer carrying a crucifix, and acolytes bearing lighted candles. The chief celebrant was the Rev. H. N. Noel, vicar of St. Barnabas, Oxford, who was attired in a costly chasuble, alb, girdle, tunicle, stole, and maniple. The design of these vestments, which were specially made for use in the new chapel, is Italian of the sixteenth century. His assistants were Canon Knox-Little and the Rev. J. Wyld, vicar of St. Saviour's, Leeds. Both these gentlemen wore dalmatics. Whilst twenty candles were being lighted on the "altar" by the acolytes, "Christ is made the sure foundation" was sung as an *Introit*. . . . Incense was freely used during the remainder of the service. Water was mixed with the sacramental wine. Wafers were used instead of bread. A chalice veil, corporal, and burse were also used. Secret prayers were said by the officiating clergyman. The Eastward position was maintained throughout, and at the prayer of consecration it was impossible for the congregation to witness the manual acts. During this prayer Mr. Noel made the sign of the cross over the elements several times. The reading of the words, "This is My body" was immediately followed by the "Elevation of the Host," a large priest's wafer, which was held up by Mr. Noel far above his head. The Elevation was immediately followed by the "Adoration of the Host." Proceeding with the prayer, Mr. Noel elevated the cup in like manner, after pronouncing the words, "This is My blood," and

again knelt in adoration. A reporter who was present declares that he heard the *Sanctus* bell ring twice at the consecration, but I cannot affirm that I heard it. While the three priests offered adoration the *Agnus Dei* was sung by the choir. As I have already stated, there were no communicants.

The Bishop of Southwell was the preacher, and as the reporter tells us that he "is a dull and dry preacher, and it would at times be difficult for even the keenest intellect to understand what he was saying," it would seem as though the pomp of the ceremony were intended to compensate for the ineffectiveness of the preaching. The Church of Rome does not often commit this mistake. On a state occasion it would certainly not have placed in the pulpit a "dull and dry preacher," even though he were a bishop, but even this may have served to give greater prominence to the celebration of "High Mass." It is not easy to conceive of a more flagrant defiance of the law than this action of the two bishops. The "six points" of ritual have already been condemned, and the suit that is pending against the Bishop of Lincoln is intended to teach the rulers of the Church that they who have to administer law must observe law themselves. In the midst of the proceedings the bishop repeats the offence in aggravated form, and his brother of Southwell gives him the sanction of his presence and participation. Had these divines been men of less exalted station—had they, for example, been Irish peasants, it is not difficult to forecast the sort of criticism which their conduct would have provoked. But these bishops have a position of peculiar responsibility. They are the chosen representatives of the Church which the nation is pleased to establish, and in that capacity they have rank and authority: they sit in the national legislature and help to make the laws. Yet here in this perfectly gratuitous fashion they flaunt their contempt of the decisions of a court, and in effect tell the world that they will abide by their own interpretation of the law. The plea of conscience cannot avail them, for it will hardly be maintained that there was any imperative necessity for adopting to-day a style of ritual which

has lain dormant for centuries. The plea indeed would never have obtained a hearing but for the belief which it is so hard to eradicate from the mind of Anglican ecclesiastics and their adherents, that their Church is the Established Church because it is the one branch of the Catholic Church in this country. It may have both characters, but they have no relation to each other. That it is established is not to be denied, but whether or not it is the Catholic Church (and the controversy is one too large even to touch here), it is the National Church, not in virtue of its claim to that distinction, but simply because the law has so ordained. With its "catholicity" the law cannot interfere, but an Act of Parliament can at any time end its claim to nationality. No doubt its position, as sustaining this relation to the State on the one hand, and the "Holy Catholic Church" on the other, greatly complicates all these questions, and, in truth, seems at times to confuse even these acute ecclesiastical minds. The only effectual remedy is to terminate a connection with the State which may, and as a matter of fact does, compromise their allegiance to what they regard as a higher authority. So long as they refuse to do this, they cannot set up a plea of conscience. They may often find themselves entangled in difficulties, but they could find salvation if they would purchase the spiritual independence of the Church by the sacrifice of civil ascendancy. The one thing which cannot be tolerated is that they should enjoy the privileges of the State, and at the same time repudiate its control.

All this ought to have been evident to the clergy who arranged so extraordinary a prelude to the Cardiff Congress. The Bishop of Derry, indeed, seems to have been both surprised and annoyed, and perhaps it would be unfair to demand more from him. But what is to be said for those who took this opportunity for proclaiming from the very house-tops their contempt of law? The pompous ceremonial was certainly not likely to conciliate the Welsh people, for they are shrewd enough to understand what it all means. They know that behind the show, much of which is extremely childish, is the sacrament, and

behind the sacrament is the priest, and to the priest the Welsh people are irreconcilably hostile. Were it a mere question of banners or of music there might be diversity of taste, but as to a ceremonial the object of which is to glorify sacrament and priest, there could be none. In the Welsh mind the priest is the synonym of oppression, and it is not to be supposed that the people are to be conciliated by the glitter and show of rites which, in their view, embody a superstition which they have been trained to hate with all the passion of ardent natures, intensified and deepened by strong religious conviction.

The opening address of the President, the Bishop of Llandaff, was in full accord with the defiant strains of the "War March of the Priests." It was one long diatribe against Dissent. It does not strike us as particularly dignified in the president of such a powerful body to devote so much time to minute criticisms upon speeches made by Welsh members of Parliament. They may or may not have been wise, but they hardly demanded such prominent notice in an address, the very surroundings of which gave it a special character. His Lordship might excuse the exclusive attention which he bestowed on the Church in Wales by the fact that it is so seriously menaced at the present time, though even in this his policy is open to very serious question. It is certainly doubtful, but it is more than doubtful whether the best mode of defending the Church in Wales is to bring the facts of its history and its actual condition into the clear light of day.

We will leave the Bishop and his discussions with Welsh members of Parliament with one observation. The fact that these gentlemen are the most trusted representatives of the Welsh people, and are mainly so because of the attitude which they have taken in relation to the Establishment, is a striking comment upon his lordship's optimistic views of the position of his Church in the Principality. His statistics about church-building prove something as to the zeal of its adherents, and help also to strengthen the belief which so very much annoys him—that "Churchmen in Wales may be known by the number

of servants they keep and the hour at which they dine." But they tell nothing as to the growth of the Church in influence among the masses of the people. But we will pass on to his own statement, which, rightly viewed, is sufficiently suggestive.

I earnestly hope that our English friends will not be content to survey her work within this great town alone, where I do not think it is wholly unworthy of their notice, but that they will endeavour, if possible, to visit other large centres of population within the diocese, such as Aberdare, Dowlais, Mountain Ash, and the Rhonda valleys, in order to see what she is doing. I shall be much surprised if the results of their visits will not be to prove to them conclusively that the adherents of the Church in Wales are not limited to those who keep servants, drive to church in a carriage and pair, and dine at the same hour at which the honourable member who thus described them probably partakes of his principal meal; but that there are to be found amongst them thousands of the hardy sons of toil, whose only income is that which they earn by the labour of their hands and the sweat of their brows; and that when they return to their homes they will be able to assure their friends that the Church in Wales of to-day, whatever may have been her shortcomings in the past, is fully alive to her responsibilities, and that although the difficulties with which she has had to contend have been well-nigh insurmountable—difficulties arising from the poverty of her endowments, sadly diminished from time to time by successive acts of spoliation—difficulties arising from the prevalence of two distinct languages, and the rapid congestion at numerous centres of vast populations, and not least from the long continuance of the rule of non-resident bishops, ignorant of the language, out of sympathy with the habits and feelings of the people, and only at rare intervals present within the borders of the dioceses over which they had been called to preside—although she has had to contend with these and many other difficulties which might be named, she has at this moment a larger number of members than any other religious body in Wales—a number which does not fall far, if at all, short of one-third of the aggregate population of the country, and which is at the present time increasing with such marvellous rapidity as to enable us to cherish the confident hope that the day is not very far distant when the well-known prediction of a venerable patriarch of Welsh Methodism will be fulfilled, and "the bees will all have returned to the old hive again."

If this is the brief which the defenders of the Welsh Establishment hold, they can have but little hope of a successful issue in their contention. On the Bishop's own

showing (and though Nonconformists would not admit its correctness, there is no need to dispute it, for it is quite sufficient for our purpose) the Anglican Church numbers one-third of the population, and therefore it claims to be the Church of the nation. Could any pretension be more indefensible? The Bishop, indeed, endeavours to explain why it is that it has not a stronger position, but the explanation only makes the case worse. A Church which includes the majority of the people in its fellowship cannot impose its creed and its ministers upon the dissentient minority without a violation of the primary rights of conscience. A minority could not even attempt to grasp this unfair supremacy without the interposition of some foreign power which would override the will of the nation as a whole. It is on this external force that the Bishop relies. The English visitors are to urge Parliament to rivet on the necks of the Welsh people a yoke which certainly they would not accept for themselves.

Even so, the case which the Bishop presents is somewhat remarkable. In the first place, there is an instructive contrast suggested between the Church of the past and that of to-day. Grievous shortcomings there may have been in former times, but they are being repaired now. What that means is that the Church for centuries neglected its duty to the people, but that now, having been awakened to a sense of its obligation, it is doing its utmost to suppress those whose disinterested efforts have done so much to repair its own laches, and because of its success in this commendable effort it claims to be maintained in a supremacy which no church ought to hold, and all claim to which assuredly it has long since forfeited by its infidelity to the task it professes to have received. Its difficulties (the Bishop says) have been all but insuperable; but if so, who made them? He sets up the plea of poverty on its behalf, and that when by its side are the various Dissenting communities, who have had nothing on which to depend except the voluntary offerings of their own members, confessedly found principally among the poorer section of the people. The Bishop is so far right

that the Church has been impoverished by the diversion of a large proportion of the ecclesiastical endowments of Welsh dioceses and parishes to English cathedrals and colleges. But Dissenters have had no endowments at all. How is it that they (according to his own figures) are two-thirds of the nation? Besides if the Welsh dioceses are poor, who has made them poor? Certainly not the Nonconformists, but the rulers of the Church itself. But its poverty is not its only difficulty. Its clergy have been separated from the people, and simply unable to discharge the first duties incumbent upon them, because they could not speak the language of those to whom they had to preach. The difficulty could not well be greater; but the question comes, by whom was it made? Here, then, is the picture which the Bishop himself has drawn. A church poverty-stricken because its revenues have been alienated for the good of the stronger and richer country, and which has lost its hold upon the nation because its bishops have been so often non-resident and its clergy as dumb dogs, sets up a claim for supremacy. That church has allowed the people to slip through its fingers; and now that others, destitute alike of State endowments and social standing, have been able by the pure force of voluntary Christian service, as Welshmen speaking to Welshmen with Christian love in their hearts—to win those people for Christ—it treats them as aliens from the true Church of Christ, and its first desire is to conquer their Dissent! If either Church or Dissent is to be suppressed, surely it is the Church that has neglected its duty, not the Dissenters by whom it has been done.

It is hard to understand why so much of the liberality of the Anglican Church should be found among deans rather than among bishops, but the fact was abundantly evident at the Congress. The Deans of Llandaff and Peterborough in particular, and to some extent the Dean of Manchester also, were conspicuous for the breadth and liberality of their views. The limits of space compel us to confine our references to the Dean of Llandaff, than whom the Anglican Church has not a nobler, more high-

minded, or more Catholic son. Here is one of those generous utterances which reveal his large-hearted Christianity, and which justify the hope that even before Disestablishment a better state of feeling between Churchmen and Dissenters may be reached :

I wish to ask whether there is not some sense in which Churchmen may rejoice in the hold which Nonconformity itself, through the medium of the Welsh language, has upon the religious sentiment of the people. If there is one point out of ten on which the Churchman and the Nonconformist differ, there are certainly nine out of ten on which they agree. It pains me more than I can say to read the statistics of Churchmen, who say that such and such a place teems with thousands who are destitute of the very elements of religious instruction because the churches of the Establishment will hold but a very small fraction of the population, leaving altogether out of sight the fact that the gospel of Christ is being preached in other places of worship, that that gospel of Christ is the same gospel, and that there may be one Lord and Saviour, and one Holy Spirit, even where there is not a precise uniformity of ritual or articles. People ought not to forget that the wild mountain districts and far-off places of Wales are not actually heathen darkness, thanks to the Nonconformists, who have eked out the scanty service of the Church, and to whom the Church owes in no small degree its present magnificent revival.

If Christian men could look at each other's work in this temper, we should not only be freed from the asperities of controversy, but there might be a reasonable prospect of that true co-operation for which, and not for organic unity or amalgamation, wise Christian men will work and hope. "What is possible?" says the Dean. "One thing which needs no Act of Parliament to give effect to it. I will call it confederation. Have we not the same foe? Does anyone here present echo the reported saying of an English bishop—that the Nonconformists are the natural enemies of Churchmen? Are we not fighting the same foe under the banners of the same Saviour? The Nonconformists and we are working on parallel lines which will never meet till they meet in heaven" (p. 562). Nothing could be more true or wise. There has been sufficient mischief arising out of the determination on the part of numbers to ignore this elementary fact. It is forgotten even to-day by num-

bers, influenced often by the highest motives, who dream of a comprehension the very mention of which is offensive to those whom it is sought to comprehend. In the meantime the Establishment, as the Dean of Peterborough pointed out in a noble speech at which a number of narrow-minded critics have been pecking, constitutes a line of demarcation and to some extent of separation. But even on this we need not despair of arriving at an understanding of each other's principles if Dissenters—especially those supposed to be of the most aggressive character—could meet in friendly conference with men of the stamp of Dr. Vaughan or Dr. Perowne. It is not too much to say that a careful comparison of views would reveal more points of agreement between these two Deans and some of the most pronounced members of the Liberation Society, than between them and the dominant section in the Church Congress. "Let me say," says the Dean of Llandaff, "how very much of late politics have got mixed up with the religious question. Almost absolutely in this Principality they rule the whole question." How can it be otherwise so long as there is a political institution which meets Nonconformists at every point, subjects them to various kinds of disabilities, and makes them smart under a sense of continual injustice? While it exists there must be political controversy. It is, in fact, the deeply religious spirit of the Welsh people which makes this question so prominent. If they cared less for religion, they would be more indifferent as to the Establishment." "If, says Dr. Vaughan, "I believed that conscience was at the bottom of all this, I confess that such is my addiction to the supremacy of conscience that I would almost go to the length of saying, Let them have their own way." He may possibly have had in his mind the Tithe agitation as at least the primary point. It would be impossible to discuss that many-sided and much-debated subject here. In sympathy with many of the clergy, suffering from no fault of their own but as the victims of an evil system, and in condemnation of violence, I do not yield to any high-minded Churchman. But I am bound to add that there

are numbers of cases in which payment has been refused solely "for conscience' sake," the best proof of which is that the individuals have suffered the spoiling of their goods to a far greater extent than would have met the demand for tithe.

But as to the larger question. Why are we Dissenters, unless it be "for conscience' sake"? We have voluntarily forfeited all the advantages of a National Church, and what reason can there be for the sacrifice? Can any one suppose that we are incapable of entering into the fascination of the idea of catholic unity or continuity, or that we are content to be cast outside the national life on this particular point, and to be denied our share in a great national inheritance? Is it some strange intellectual eccentricity or religious waywardness which has led us into an isolation which certainly exposes us to opprobrium and contempt? There still remain social and political disabilities from which we suffer. Why should we willingly submit to the degradation which the State thus inflicts upon us? We are not doomed by reason of our birth to be members of an inferior ecclesiastical caste. We have not inherited some evil blood of pariah and outcast. We are not men of a different race or different faith. We share in the grand traditions of the nation. Our fathers were in purpose as lofty, in valour as daring, in achievements as great, as the noblest and greatest Englishmen of them all. We, the children of the Roundheads, are as proud of England as any descendant of the Cavaliers, and feel as keenly our separation from any truly English institution. What could move us to what must involve much sacrifice—a sacrifice that can hardly be understood by those who have not themselves the stigma of Dissent—but loyalty to conscience? An act of subscription would long since have transferred us to ranks of the privileged. But conscience forbids, and that same conscience compels us to be militant in face of the strong efforts to suppress our Dissent.

As to Wales, see what it has been made by Dissenters—its poor, remote districts penetrated by Dissenting agencies;

chapels built on its wild mountain-sides, in its valleys and villages, by the free-will offerings of the members of Dissenting churches. There is no part of the British Empire where piety has manifested more fervour or taken more thorough hold of the hearts of the people than in Wales. Its people out of their limited resources have contributed generously, not only for the evangelization of the Principality but for the missionary work of the world, and they have gone forth to Christian service as among the truest and bravest soldiers of the cross. The multitude of lay preachers in Wales itself is one of the highest tributes to the zeal with which they have been influenced. Wales may have many weaknesses, but if it be so it is not for the Anglican Church to reproach her, for she has left the people to grow up in ignorance and ungodliness. And now that Dissenters have done their work, shall that Church come in and put her foot upon and try to stamp out the free life and earnest devotion of the Welsh people? Is it worthy of a Christian bishop to become a leader in such a crusade as this? It is not only for the sake of Dissent, but for the sake of our common creed, for the sake of true Christian unity, for the sake of national liberty, that we feel bound to protest against that aggression and to resist it by pressing on to secure first for Wales and then for England the removal of the last symbol of ecclesiastical ascendancy.

JOHN MORLEY'S "WALPOLE."*

THERE are few more valuable collections of biography than those which Messrs. Macmillan are giving us in the series of "Twelve Eminent Statesmen" and its companion entitled "Men of Action." Among those before us at present are, in the latter series, "Monk," "Warren Hastings," "Dampier," and "Strafford," who is so much on the borderland that it must have been difficult to decide in which series he

* *Walpole*, by JOHN MORLEY. (Macmillan & Co.)

should be included. We must content ourselves for the present with simply naming these as works of sterling merit, and confine ourselves to the first contribution made by the editor to the series of eminent statesmen.

In the programme of this series Mr. John Morley promises biographies of Pitt and Chatham from his own pen, in addition to that of Walpole now before us. Should he carry out his plan, and his other books be as successful as the first, he will have made a very large contribution to the history of the eighteenth century, all the more attractive because of the personal character which it takes. The first reflection which occurs to many critics is the loss which English letters have suffered in consequence of the diversion of one so competent to render illustrious service to literature to the work of politics; and there may be some justification for the regret. But it must be remembered, as a set-off, that but for his political experience he would never have been competent to write so instructive a biography as is contained in this charming volume. For while it is the production of a finished literary artist, whose exquisite skill is shown in every part of this lifelike portrait, it could never have received the wonderful touches which so greatly enhance its value had he not had a personal experience of public life. This has helped him to an insight into the history which would have been hardly possible to one who had not acquired some familiarity with the inner working of Parliament and of party. If there is an attendant disadvantage, we should find it in the tendency, hardly to have been expected in a man of Mr. Morley's calibre, to judge somewhat too leniently of faults and foibles (we speak entirely of those attaching to him as a statesman) which detract from the reputation of the great Whig statesman. The standard by which he is judged is that of the man of affairs rather than that of the doctrinaire or the political purist.

Walpole certainly needed this kind of indulgent consideration, not merely because of his system of parliamentary management, the excesses of which we agree with Mr. Morley in thinking to have been greatly exag-

gerated by the malignity of unscrupulous foes, but still more because of his failure to attempt great measures of reform. Especially have Dissenters reason to complain of his indifference to their grievances. Mr. Morley's plea in extenuation, if not in justification, sets forth the principle by which his judgment of Walpole's whole career is regulated with such fulness and lucidity that we quote it :

As the Dissenters were peaceful and law-abiding, and gave him no trouble, he would run no risk for their sake ; and the Sacheverell explosion had taught him how sharp and serious the risk might be. All this is true enough ; but it would have been little less than madness in any statesman, for a generation at least, to forget for a day the lesson of the Sacheverell explosion. That extraordinary outbreak had led to the Tory Government of the last four years of Queen Anne's reign, and—to use a strong expression that I have borrowed before—nothing short of the greatest miracle in our history prevented the Tory Government of the last four years of Queen Anne ending either in a legitimist restoration or a civil war. A statesman who had seen the Constitution come so close as that to disaster might well think it better that the Dissenters should continue for some time longer to endure harsh laws than that new provocation to the Church should bring back the old peril to the State.

The force of this reasoning cannot be denied, but the Dissenter of to-day does not feel that it is conclusive. Granted that the Sacheverell incident inculcated the necessity of caution lest an endeavour to redress the wrongs of Dissenters should result in a catastrophe which would not only rob them of the little liberty they had won, but throw back the nation under the yoke of Stuart despotism, still it is hardly to be contended that Dissenters were to suffer for ever because Churchmen were arrogant and unpatriotic. Yet it is to this conclusion that Walpole himself really came, as shown by his well-known reply to the Nonconformist deputation which Mr. Morley gives in the paragraph following that quoted above. We do not complain that he did not attempt the impossible ; we go further, and fully admit that Stuart restoration would have been so serious a calamity that Dissenters, on whom its pressure would be heaviest, might reasonably be expected to make

some sacrifice in order to avert it. But then, as at subsequent times, it was too much the habit to look upon them as victims marked out for sacrifice. The reward of a loyalty to the Whig party which never faltered, has been that their reasonable claims have been thrust aside in the hope of conciliating a Church which never will be conciliated. The story of this period is very instructive as to the influence of the Anglican Church on our politics. Of all the sections of society, there is none which played a more unworthy part than the clergy and their friends. Atterbury, Sacheverell, Swift, are names of evil omen, which stand out conspicuously. No doubt there are others of a nobler type, but these were men who wielded influence, and one of whom was the clerical hero of the generation. A Church party which could make an idol of Sacheverell must have sunk to a low level indeed. But the "savage and unholy genius of Swift," as Mr. Morley describes it in one of his felicitous phrases, was not less discreditable to his Church because of its greater brilliancy. The three men were fitting representatives of a large portion of the clergy which were more or less leagued with Jacobite intrigues, and one of whose chief reasons for hating the new régime was a distaste for the modicum of religious liberty enjoyed by Dissenters under it. We cannot see that it speaks much either for the great Whig minister or his followers, that such cynical disregard was shown to the grievances of their most trusted friends from a fear of offending their most inveterate foes. No doubt self-defence is a powerful instinct for which allowance must be made, and so far we must be in accord with Mr. Morley's general estimate.

Many will find a peculiar pleasure in taking some of Mr. Morley's sketches and applying them *mutatis nomenibus*, and in some cases the suggestion is very striking. We must content ourselves with one. Here is a sketch of Pulteney, which shows him to have been even more rapid in his movements than some in our own day.

Whatever the cause, he went into strong opposition. He was a fine speaker, abounding in sharp epigram and cutting wit, prompt in debate, full of animation and fire, and a master in all the arts of parliamentary

attack. But even friendly contemporaries agree that his shining gifts were ruined by uncertainty and instability of mind. "It would be endless," says Chesterfield, on one occasion, "to give you an account of the various sallies and extravagances of Pulteney, which change oftener than the wind." Hervey describes him as "vindictive, born with little passions, unequal and uneven, sometimes in very high and sometimes in very low spirits, and full of small enmities." He was so little to be depended on, that the songs represent him as bellowing for liberty to-day, and roaring for power to-morrow, as tight to the Tories at noon, and supping with Whigs at night. He fully deserves Shelburne's remark, that if we examine his long opposition it will be seen that he never did any good nor attempted to do any. His career was pure faction, and when the hour of triumph arrived, we shall see that he in an instant turned it into the most extraordinary failure in party history.

Altogether this is the very ideal of what a biography of this kind should be. Its view of the history is broad and comprehensive, in literary finish it is perfect, and in spirit admirable.



THE PEOPLE'S PRAYER BOOK.*

This is a work which has many uses.

As a *book of devotion*, it exhibits, it is almost needless to say, the peculiar and striking qualities with which the readers of the prayers in the "People's Bible" are very familiar. All, and they are many, to whom these have been a stimulus and a help, will derive a like benefit from this new collection; and even though they may not need, or may not wish, to use it in conducting the worship of the household, will find the private perusal of it a healthful exercise.

As a *book of family prayer*, it has special features of its own, and in its structure differs largely, and for the better, from all similar works that have come under our notice. Some things, which on a superficial reading might seem to

* *The People's Prayer Book for Family Use*, by JOSEPH PARKER, D.D.

be defects, will on further examination commend themselves as excellences. The plan upon which it is framed is itself corrective, and probably was designed so to be, of some of the disadvantages which commonly attend the use of forms. The week-day prayers, which are two hundred and twenty in number, are not, as is usually the case, arranged in a prescribed order for each succeeding day in the month or the year; but are so given as to invite on the part of the head of the household such a selection as the circumstances or needs of the day may suggest. They each fill but a single page, are terse, fresh, suggestive, and tender. Ordinarily the common and recurring topics of family life are not touched upon in them, but are treated apart under appropriate headings in brief sentences that may be inserted or appended, as occasion may require and as the judgment of the leader may suggest. By this arrangement not only is there a great economy of space, but the daily prayers themselves acquire a variety and an elasticity which at once increases their effectiveness for family use and widens the range of their adaptation. In a separate section of the book, prayers for special occasions are given, dealing with various events of family interest—such as birthdays, children leaving home, sickness, the death of a mother, and similar topics. Along with these are six and twenty Sunday prayers.

The book may also be very effectively used as a *book of homilies*. It contains a series of brief meditations for such as are unable to attend public worship. These will serve not only for the edification of the solitary reader, but readily lend themselves to occasions when "two or three" meet together for fellowship and prayer. Whenever from distance, the weather, or any other cause, the opportunity of joining in the worship of the Church is wanting, it will be easy, by aid of this work, for any earnest Christian man to gather together his household and neighbours, and conduct among them an edifying service of reading, meditation, and prayer. The book, therefore, will have this additional value for those who, either at home or in the colonies, may dwell in lonely regions.

From what we have said, it will be seen that the full advantage of this book will be secured only by those who give to it an attentive study and make themselves familiar with its varied contents. This itself is, in our judgment, a great merit. Few things are more hurtful than an unreflecting and mechanical use of a form of prayer.

Here and there in the volume we have met with expressions which, however natural enough in the lips of Dr. Parker, would, we fear, to others savour somewhat of extravagance, but it is only fair to say that such cases are comparatively few. We must not omit to add that the volume is most convenient in form and that the type is bold and clear.

The following (No. 122) is a fair specimen of the daily prayers :

O Lord, be gracious unto us ; we have waited for Thee ; be Thou our arm every morning, our salvation also in the time of trouble. Unto Thee have we cried, O Lord, and in the morning shall our prayer prevent Thee. In the darkness Thou hast been as a light round about us. Thou hast caused our eyelids to be closed in sleep and our whole nature to be refreshed by the slumbers of the night. Our renewed strength is a renewed responsibility. Thou dost not give us our strength that we may work for ourselves, but that we may be a blessing unto others. Cause us to hear Thy lovingkindness in the morning, for in Thee do we trust ; cause us to know the way wherein we should walk, for we lift up our souls unto Thee. Keep us this day without sin. May business be unstained by selfishness. May suffering be borne with saintly patience. May temptation be answered in the spirit and strength of Christ. The Lord hear us in these our prayers and grant us answers of peace. Hear us in heaven Thy dwelling-place, and when Thou hearest, Lord, forgive.

We pray Thee to hear the prayers of those who are near and dear to us, and to answer the supplications of hearts that diligently seek Thy throne. When evil cometh upon the land, as a sword, judgment, or famine, then do Thou hear and help. When from the ends of the earth men cry unto Thee, because their heart is overwhelmed within them, lead them to the rock that is higher than themselves. Thou hast heard the voice that has issued from the low dungeon, and Thou hast not turned away Thine ear from the prayer that has sought Thee in the tempest. Listen to the whispers of weakness in the sick chamber. Interpret the looks of pain and need for which there are no words. With Thine own hand dry the tears which no other hand can touch. Amen.

THE GOSPEL OF ST. JOHN.*

SOME months since, on the publication of vol. i., we took occasion at some length and with considerable detail to point out the many admirable features of Dr. Reynolds's introduction to the wonderful Fourth Gospel. We were able then to congratulate him upon the production of a work worthy in all respects to stand beside Westcott and Godet. The publication of vol. ii. completes his great undertaking, and also enables us to point out once again the value of this book to ministers and students as an *exposition* of St. John. Men in the full swing of ministerial work can hardly fail to obtain very considerable help from the direct homiletic sections, very bulky and very varied, of Dr. Croskery and his four coadjutors. But without intending in the smallest degree to detract from the value of their labours, we yet venture to think that the highest value of the book, even regarding it as a direct help to pulpit work, belongs to the spiritual, suggestive, and comprehensive exposition by Dr. Reynolds of St. John's words. This part of his work teems with passages full of beauty, of freshness of ideas, and of sympathetic interpretation of the Evangelist's subtler meanings. It affords a well-stored treasury of helpful pictures, of homiletic points, of side-lights upon character, and of profound spiritual thought.

We think this view will be endorsed by all who study Dr. Reynolds's treatment, for example, of the great seventeenth chapter. We have space for only brief reference to the preliminary note :—

The prayer which now follows (writes Dr. Reynolds), reveals, in the loftiest and sublimest form, the Divine humanity of the Son of man, and the fact that, in the consciousness of Jesus as the veritable Christ of God, there was actually blended the union of the Divine and the human, and a perfect exercise of the prerogatives of both. The

* *The Gospel of St. John.* (Pulpit Commentary.) Introduction and Exposition by Rev. H. R. REYNOLDS, D.D., President and Professor of Theology, Cheshunt. Vol. II.

illimitable task which writers of the second century must have set themselves to accomplish, if they had by some unknown process conceived such a stupendous idea without any historical basis to support it, has actually been so effected, that a representation is given which adequately conveys such a synthesis. The author of the Gospel does, however, draw rather upon his memory of that night than upon his philosophical imagination for a passage which surpasses all literature in its setting forth the identity of being and power and love in the twofold personality of the God-Man. We are brought by it to the mercy-seat, into the heaven of heavens, to the very heart of God; and we find there a presentation of the most mysterious and incomprehensible love to the human race, embodied in the Person, enshrined in the words, of the only-begotten Son.

The treatment of the chapter extends over fourteen pages, and exhibits throughout the bearing of our Lord's personality and work upon the life of the world and of the individual. An able and satisfying explanation of the absence in St. John of any direct reference to the Agony in the Garden, and of the question whether we have our Saviour's *ipsissima verba* in the prayer, is also given in this connection.

Were we called upon to indicate a typical instance of able handling of the *narrative* portion of St. John, we should be inclined to select the twenty-first chapter, and in the closing words devoted to that portion we get the tone and measure of the way in which the whole Gospel is treated. Most readers consider the last verse as a bold rhetorical figure. And so, perhaps, it is. But what material for thought does Dr. Reynolds supply when he says in illustration of it:—

The whole redeeming life, word, and work, of the Word made flesh had a quality of infinity about it. The entire evangelic narrative has only touched the fringe of this vast manifestation, a few hours or days of the incomparable life. Every moment of it was infinitely rich in its contents, in its suggestions, in its influence. Every act was a revelation of the Father, of the Son, of the Holy Spirit, giving vistas into the eternities, and openings into the heart and bosom of Deity. Let all that thus was done take thought-shape in human minds, and word-shape in human speech, and book-shape or embodiment in human literature, and there are no conceivable limits to its extent.

We close this brief notice with the same recommendation

that we felt constrained to give to vol. i., viz., let every one interested in the best that can be known and said about the Fourth Gospel add this work to his library, and enjoy the manifold light it throws upon the deep things of God.



EDITORIAL NOTES.

A TRIAL, such as that of *Mearns v. Carruthers*, was sure to provoke a good deal of a kind of criticism which is as cheap as it is unworthy. The Church is continually under the jealous supervision of observers only too eager to detect any signs of weakness or inconsistency, especially on the part of its leaders. By such censors every error of judgment is magnified into a grave offence, and the vials of their sarcasm and satire poured forth on the devoted head of any one who merits their condemnation. A law-suit in which ecclesiastical questions, and especially any of a personal character are involved, affords them an opportunity for administering the kind of castigation in which they are such experts. In all probability they have not taken the trouble to examine the real nature of the controversy—sufficient for them that it is a controversy of an ecclesiastical character. Some of the newspaper notices of this suit supply typical examples of this hasty and unrighteous criticism. The writers seem so annoyed by the whole affair, that they have not endeavoured to discriminate between the two suitors, but included them both in the same biting satire, and have even gone so far as to approve the conduct of Baron Huddleston as “sensible.” We do not propose to answer the journalists. It is their misfortune that they have continually to create some new sensation, it is ours when we happen to supply the material out of which it can be done. Nor do we think it necessary to discuss the questions in the suit itself. All that we propose is to try and make clear one or two points in the story of the trial for the information of any of our friends who may be disquieted by a regrettable incident.

It is not for us, or for any one but himself, to pronounce on the wisdom of the action taken by Mr. Mearns. The language employed by Mr. Carruthers was very strong, but that quality certainly did not make it more damaging, though it did make it more exasperating. It has been said that Mr. Mearns himself was scarcely more measured in his own criticism, but there is this essential difference between the two cases. Mr. Mearns was, during the greater part of the controversy, writing against an anonymous correspondent, whom he was quite unable to identify, and against whom there could be no personal feeling. Whether an additional force may have been imparted to his own words in consequence of his resentment of the attack directed against him by a masked assailant we do not pause to inquire. Our own judgment is very decided against the admission of these anonymous attacks by religious newspapers. Bitter personalities, even when signed, ought not to find a place in journals conducted in the interests of Christian Churches. Unsigned assaults are simply intolerable. The difference in the case, however, affects the character of the entire dispute. It was an anonymous assailant against whom Mr. Mearns was engaged, and this alone destroys the parallelism which the judge sought to establish between the two cases.

Silence would probably have been the best way of meeting the allegations which constituted the libel. They were really of no more weight than the railing sentences of *The Times* in its issue before us, in which it first describes Mr. Parnell's speech as a fiction, and then proceeds to say that Mr. Gladstone could almost rival him in his capacity for ignoring facts. The truth is, no one whose opinion is worth a moment's thought, attaches the slightest importance to reckless statements, which are the scandal of every controversy into which they are introduced. But however opinions may differ as to the wisdom of recourse to legal proceedings, all will be agreed that, as they had been taken, the issue should have been fairly tried. This condition was certainly not fulfilled. A jury which hands in a verdict before it has heard the counsel against whose case it pro-

nounces, has forfeited its claim to public confidence. Whether Baron Huddleston was "sensible" (as *The Pall Mall Gazette* thinks) or not, he certainly was not more judicial than in recent trials which have provoked such caustic comment from the very journals which are silent or approving when a Nonconformist minister is the victim of his peculiar mode of discharging his duties.

The actual meaning of the verdict seems to have been misunderstood in some quarters. It was a verdict against both parties—against the claim of the plaintiff and the counter-claim of the defendant. On the merits of the controversy there was no decision between them. That there could have been any examination of the question as to the continuity of the Presbyterian Church in England was impossible. It did not even come within measurable distance of the pleadings, and it remains precisely where it was, and on it Congregationalists and Presbyterians must be content to differ. So also as to the attack upon Mr. Mearns, the verdict decides nothing except that it did not exceed the limit of reasonable criticism. It is a strange conclusion, and one which may introduce elements of additional bitterness into all our controversies, that one disputant may assert that his opponent wilfully makes false statements without being guilty of libel. We are concerned, however, only with the actual result, which, be it noted, has nothing whatever to do with the accuracy of Mr. Carruthers' assertion. The real meaning of the decision is that these are but weapons of controversy, to be treated as such.

There we hope it will rest. Mr. Mearns comes out of the trial unscathed. The worst that even his enemies can say is that he has made a mistake. He cannot need to be assured that he enjoys the confidence and affection of his brethren to such an extent as to make an attack of this kind perfectly harmless. He may safely consign the whole affair to oblivion. Would that the whole Tooting controversy, out of which this suit has grown, could with it be consigned to a deep and inglorious grave. Congregationalists did not enter on it willingly; again and again they endeavoured to

settle the dispute out of court. Their action was of a purely defensive nature, and now that the dispute is settled we would fain forget it and the feelings it has tended to foster. Presbyterians and Congregationalists have no need to quarrel. Our affinities are very close, and it is these we ought to cultivate. Loyalty to our common Lord demands that instead of a spirit of suspicion and jealousy we should cultivate one of mutual trust. We have everything to gain by union, while our dissensions injure not only the separate interests of both, but what is of transcendently higher moment—the cause of our common Christianity.

The quiet and timely action taken by a few Nonconformist ministers helped to avert a very serious calamity with which South London was threatened in consequence of the differences between some of the coal-merchants and the Coal-porters' Union. The dispute was closely related to that between the South Metropolitan Gas Company and the Stokers' Union; and, indeed, was part of that widespread agitation which has been so seriously affecting the relations of capital and labour. In the case of these coal porters, the quarrel had reached a very serious stage when a few ministers referred to intervened for the simple purpose of bringing about a conference between the contending parties. They did not espouse the cause of either, but having ascertained that the Union was desirous of an opportunity for a dispassionate consideration of its case, waited on the Lord Mayor to urge him to convene such a meeting. The appeal was successful, the conference adjusted the differences, and a strike, which had it occurred would have caused widespread suffering among innocent people, and especially among the poor, was prevented, and we believe a much more satisfactory state of feeling established. This is the only kind of intervention which, in our judgment, ministers of the gospel can safely undertake. They are seldom qualified either by temper or by habit to judge as to the intrinsic merits of a trade dispute, and they are so likely to injure their influence for much higher work by entering into controversies in which they are any-

thing but experts, that they will act wisely in leaving the settlement of such questions to those who are most conversant with them. As peacemakers they are always in their province, and if they can exert a moral influence in that direction they will render essential service to the community as well as raise their office in the estimate of sensible men. As arbiters they are tolerably sure to make mistakes, and certain to lose their hold on one class, possibly on both. Of course, if their action was necessary in the interests of righteousness or of humanity, all these consequences must be faced. But it is seldom that this necessity actually arises. They may often have to plead the cause of the feeble and oppressed, and, as men of God, they should not shrink from doing it by enforcing the Christian principles by which all these relations between employers and employed should be governed. The actual settlement of controversies had better be left to those more familiar with the details of trade. Far be it from us to lay down any hard and fast line, but we venture to urge that if Christian ministers are to maintain their proper influence they must not be partizans on either side.

We may be pointed to Cardinal Manning as an illustration of the influence which is to be gained by strong and resolute action. But the Cardinal's position is different from that of a Nonconformist minister. It may be admitted that he has secured an authority for himself, and possibly for his Church also, by his activity on behalf of the labouring class; but it does not follow that similar results are possible or even desirable for all. While human nature is human nature a "Prince of the Church" receives a deference, even from Liberal and Protestant journalists, which a Dissenting minister must not expect. On the other hand, he has an authority over the members of his own Church to which we cannot pretend. Whether he is really extending his influence even for the good of those he means to serve by taking so prominent and definite a position in these labour controversies is a question we shall not attempt to solve. At all events we should be very unwise were we to enter into an impossible rivalry with

him. That there will be some ready to taunt us on this account is certain. But, surely, we have strength enough to hold fast by what we believe to be right. Congregationalism is, indeed, often reproached as being a system for the middle class, and some of its unwise friends have, though in past times rather than the present, given some reason for what we should regard as a very grave reproach. The Church of Christ must preach the gospel to the poor, and in order to do it with effect must cultivate true and loving sympathy with them.

But that sympathy will not be shown in the best form, nor shall we do them most effective service by becoming either partizans or patrons. The moment we become the representatives of a class, or even give any warrant for the suspicion that this is our standpoint, we lose our real power. Short of that, there is very much to be done in the formation of a sound public opinion among all classes—an opinion against all who act as dividing influences, whether by encouraging capitalists in a selfish indifference to every consideration except those of profit and loss, or in fostering in the minds of the workers an unreasoning discontent. With a healthy condition of public opinion the present strike of the gas stokers in South London should have been impossible. It was a quarrel absolutely without justification. That does not mean that the right is all on one side, for it is easy to see where mistakes have been made by both. But the differences are of such a nature that a sound public sentiment ought certainly to have prevented them from being pressed *à outrance*. Unfortunately, on both sides, it seemed to be assumed that a conflict ending in a strike was quite a natural state of things. So on one side we heard of £40,000 reserved for the struggle, and of costly preparations made for a state of siege in the gas works. On the other of agreements among different Unions which were to exhibit the solidarity of labour and punish a whole community for the sins of a few gas directors. The coolness with which the interruption of trade, the misery caused to hundreds and thousands of families, the untold effects of

leaving a vast community without fuel or light in the depth of winter were contemplated was simply appalling. Let it be said in all charity that the apparent callousness was probably due to want of imagination rather than of heart. But if so, it is the work of all Christian teachers to impress such considerations on the minds of both parties, for the one is to be held as responsible as the other. Our first business is to discourage everything like a war of classes, and to try to repress the feeling which leads towards it.

This certainly will not be accomplished by indulging in such talk as Christian socialism loves. There are, no doubt, cases of oppression which demand strong and outspoken rebuke. The evidence before the Sweating Committee revealed numbers of them. The conduct of the managers of the railway works at Crewe, if it be correctly reported, is another instance, though of a different nature. Condemnation, whether of the selfish extortion of the former, or the arrogant abuse of power of the other, cannot well be too emphatic. But to generalize from these examples would be as unjust as certainly it would be alike unscientific and unchristian. There are multitudes of employers who are neither grasping nor tyrannical, and who are always able to preserve friendly relations with their work-people, and among them are many who are just as anxious to live up to the law of Christ as their pastors and teachers, and who succeed infinitely better than do many of those who declaim so loudly on subjects they do not understand. Of course they are very sensitive to rash and indiscriminating censures of the middle class, which proceed on the assumption that every employer is an oppressor, who cares only for £ s. d., and every workman a saint. Instead of driving such men into antagonism by ill-considered diatribes, our duty is to enlist them as fellow-workers in solving one of the greatest difficulties of the day, and one which threatens to become still more serious.



CURRENT LITERATURE.

Imago Christi. By A. M. Stalker. (Hodder and Stoughton.) The idea of this book is at once striking and original, and it has been worked out with so much thought and care as to make this one of the most charming and popular books of the season. The author tells us that he has derived from the study necessary to the preparation of this volume "a new impression of the wealth packed into the narrow circumference of the Four Gospels." Every intelligent reader will be grateful to the author for the extent to which he has helped others to find the same pleasure and profit by means of the carefully selected list of passages which he has placed on the fly-leaf of each chapter. It may seem but a small matter, but as an introduction to the thorough study of the life of the Lord this wise selection is invaluable. It is, in fact, just the kind of help which a thorough teacher can supply, and it gives a character to the book. Mr. Stalker very happily defines his book as "a kind of Christian ethics with a practical and devotional aim." Christian ethics are distinguished by this, that they are not to be found in precepts but in a person. Christ is the ethics as He is the theology of the New Testament. This was the idea—dimly perceived, perhaps, but still present to the mind of the writer—of which the author of the "*Imitatio Christi*" laid hold, and embodied in a work, which with all the errors and defects we may detect in it, is little short of a marvel when we remember that it was the production of those Middle Ages which we are accustomed to associate only with ideas of ceremonialism and superstition. That a monk of that time should have such a hold upon Christendom of to-day, that even those who have revolted from his Church and its teachings still prize his little book as a chosen companion for their most devotional hours, is a surprising fact not to be explained except by the reality and power of those deep spiritual emotions common to all who love the Lord Jesus, whatever their creed and system. Mr. Stalker has a strong veneration for a book so remarkable, but he sees its deficiencies. The cardinal one, and that which differentiates it from the charming volume before us, is clearly stated: "No exact image of Christ will be found in a *Kempis*. To have Christ is the union and sum of all possible excellences; but he constructs Christ out of his own notions of excellence, instead of going to the records of His life and painting the portrait with the colours they supply." This is a fatal flaw, especially considering that the work was written in a cloister, by one who was possessed with the monastic ideal. Mr. Stalker's plan is the direct opposite. One characteristic of our century in its religious thought is that it is "the first which concentrated its attention on the details of the life of Christ." It is only natural

that advantage should be taken of all that has been done in this direction to produce a portraiture of the Master which shall be for our days what the "*De Imitatione Christi*" was for its time. Very admirable is Mr. Stalker's mode of presenting his idea as distinct from that of the older time. "Beautiful as the phrase 'the imitation of Christ' is, it hardly indicates the deepest way in which Christ's people become like Him. Imitation is rather an external process: it denotes the taking of that which is on one and putting it on another from the outside. But it is not chiefly by such an external copying that a Christian grows like Christ, but by an internal union with Him. If it is by a process of imitation at all, then it is imitation like that of a child copying its mother. This is the completest of imitations. The child reproduces the mother's tones, her gestures, the smallest peculiarities of her gait and movements, with an amazing and almost laughable perfection. But why is the imitation so perfect? It may be said it is because of the child's innumerable opportunities of seeing its mother, or because of the minuteness of a child's observation. But every one knows that there is more in it than this. The mother is in her child; at its birth she communicated her own nature to it; and it is to the working in the child of this mysterious influence that the success of the imitation is due. In like manner we may carefully copy the traits of Christ's character looking at Him outside of us, as a painter looks at his model; we may do better still—we may, by prayer and the reading of the Word, live daily in His company, and receive the impress of His influence; but, if our imitation of Him is to be the deepest and most thorough, something more is necessary: He must be in us, as the mother is in the child, having communicated His own nature to us in the new birth" (p. 28). It is unnecessary to add anything to indicate either the design of the work or the spirit in which the author has executed it. Mr. Stalker's entire treatment of his great subject is distinctly evangelical, but the underlying doctrine is so taught that "it implies a stronger and more habitual settlement of mind respecting it than when it is brought forward and repeated with a kind of ultra-orthodoxy, as if to vindicate one's soundness, and acquit oneself of a kind of exacted homage to the form of sound words." This is the only orthodoxy which is worth having—an orthodoxy which has such possession of the heart, and is so truly natural, that it does not need to be for ever asserting itself. This loyal devotion to Christ breathes everywhere, and is the inspiration of a book which will be a help and guide as well as a stimulus and consolation to thousands. We wish we had space to give a fuller description of its contents, but we regret this the less because it is certain to find innumerable readers. Spiritual feeling blended with practical wisdom breathes through every page. It is a strong book, but it is also a gracious and loving book, full of wisdom, but full also of broad and generous sympathy—the production of a clear head and a devout heart as well as of a practised and flowing pen.

The Old Evangelicalism and the New. By R. W. DALE, L.L.D. (Hodder and Stoughton.) This comprehensive review of the theological situation was delivered at the centenary of Argyle Chapel, Bath, and produced at that time a strong impression which we doubt not will be extended and deepened by its publication. Dr. Dale handles his theme not only with characteristic ability, but with that sympathetic temper which is so essential to a thoroughly fair estimate of the tendencies at work in the theology of our own time. The absence of that tone of depression which some love to indulge, and which, strange to say, seems to be regarded as a necessary sign of orthodoxy, is very refreshing. But, while abstaining from a gloomy diagnosis and still more gloomy forecast, Dr. Dale is not such a mere optimist that he finds no occasion for plain and faithful utterance as to the defects of our time. "We are at once," he says, "the trustees and heirs of the great tradition of Evangelicalism." Taking the words in their deepest and broadest sense, we are agreed, but the term "Evangelicalism" has been so abused that qualification is necessary. With Evangelicalism as it is understood in the Established Church we as Congregationalists have little sympathy, and the developments of late years have served rather to diminish than to increase it. But Congregationalism is nothing if it be not truly and strongly evangelical both in spirit and in doctrine. The questions of paramount interest to us, therefore, are those which Dr. Dale puts with so much point; "Have we a firm hold of all the truths by which, under God, the Evangelical Revival recovered a large part of this country from heathenism and restored the faith and re-kindled the zeal of decaying churches? The forms in which these truths were expressed may be intolerable to us; but, in our intellectual resentment against the forms, have we neglected the substance? It may be necessary to re-construct the whole system of theological thought; but are we retaining the materials out of which it is to be reconstructed?" On the answer to questions like these must depend the future of our churches.

Burning Questions. By WASHINGTON GLADDEN, D.D. (James Clarke and Co.) The author of the extremely thoughtful and suggestive discourses contained in this volume is one of the leading representatives of American Congregationalism, and he certainly represents some of its best features. He is thoroughly evangelical both in spirit and doctrine, but he has looked at the burning questions of which he treats with an independent and intelligent mind thoroughly abreast of the best scientific teaching of the day, and fully disposed to recognize whatever truth and goodness may be found in it. His first paper, on "Has Evolution abolished God?" is a lucid and striking exposition of the theistic argument as affected by the theory of evolution. The following little story which he tells will sufficiently indicate his general position on the subject. "I was present, three or four years ago, at an ecclesiastical council, at which a young man of somewhat remarkable learning

and acumen was being examined preparatory to his ordination to the work of the ministry. 'What do you think,' asked one of the ministers, 'of Paley's argument for the existence of God?' 'It was very well in its time,' was the answer, 'but the proofs of intelligence and purpose in the creation, that have been shown us by such men as Darwin and Tyndall and Herbert Spencer are so much ampler and more convincing than those presented by Paley that his arguments seem weak and inadequate.' The good brethren looked at one another in amazement. They had not a word to say. Were not these the names of the men everywhere denounced as the foes of religion? And here they were quoted as its chief witnesses. Yet, astonishing as the utterance seemed, it was strictly true. That these men have had any purpose of confirming the truths of religion I do not say; some of them seem to have had a contrary purpose; but they have builded better than they knew; and the facts that they have gathered and set in order, and the natural laws that they have discovered and declared, bear witness in a wonderful way to the Being of Him whom we call God and worship." Dr. Gladden shows by various references to scientific evolutionists that they, looking at the subject from their standpoint, have reached a very similar conclusion. It certainly appears to us the wisest mode of treating a subject about which there is so much extravagant speculation. We hold that even in relation to the physical creation evolution has not yet attained the rank of a proved theory, but it is no use arguing against it on theological grounds. The more excellent way is that which Dr. Gladden has adopted to show that the theistic argument would be strengthened rather than weakened by the establishment of the evolution theory. The other questions discussed in this volume are "Can a Man know God?" "Is Man only a Machine?" "What is the Use of Prayer?" "Who is Jesus Christ?" etc. All of them are handled with great ability, and some with an independent and original force which makes them valuable contributions to a full understanding of the subjects discussed. We speak especially of the masterly style in which Dr. Gladden handles the theme of what for lack of a better name we must be content to call Christian Socialism. The book cannot fail to be popular among thoughtful readers.

The Greatest Thing in the World. An Address by PROFESSOR DRUMMOND. (Hodder and Stoughton.) This charming little book is an address on the thirteenth chapter of the First Epistle to the Corinthians, an exposition including not only a general analysis, but an expansion and illustration of each separate clause in that wonderful hymn of love. We could easily find striking and beautiful extracts, but they would do but very imperfect justice to an address which must be read from the beginning to the end in order to realize its full value. It is simply a gem of spiritual wisdom and devout feeling. The publishers have issued it in such a form as to make it eminently

suitable as a New Year's gift, and as such we most heartily commend it.

The Treasury of Sacred Song. By FRANCIS T. PALGRAVE. (Oxford, at the Clarendon Press.) This is one of the most suitable and elegant Christmas gifts of the present season. Collections of sacred poetry, however numerous they be, appear never to lose their attraction. But the one before us may fairly be said to be unique. Professor Palgrave has wide knowledge, very varied reading, a catholic taste, and an all unerring instinct. As the result, his "Treasury" certainly contains the choicest specimens of sacred song during the four centuries from which it is taken.

Froudacity: West Indian Fables by James Anthony Froude. By J. J. THOMAS. (T. Fisher Unwin.) There is a melancholy interest attaching to some sentences in the preface to this book. The writer says, "A whole dozen years of bodily sickness and mental tribulation have not been conducive to that regularity of practice in composition which alone can ensure the 'true ease' spoken of by the poet; and therefore it is that my style leaves so much to be desired, and exhibits, perhaps, still more to be pardoned." Since this was penned, the patriotic writer's work has been ended by death. And these fervid pleadings on behalf of his fellow-men who shared with him the fault of a darker colour will come with all the greater power because of that fact. "There ought to be enough," he says, "if not in these pages, at any rate in whatever else I have heretofore published, that should prove me not so hopelessly stupid and wanting in self-respect, as would be implied by my undertaking a contest in artistic phrase-weaving with one who, even among the foremost of his literary countrymen, is confessedly a master in that craft. The judges to whom I do submit our case are those Englishmen and others whose conscience blends with their judgment, and who determine such questions as this on their essential rightness which has claim to the first and decisive consideration." This appeal will certainly not be made in vain. The charms of Mr. Froude's style cannot be questioned, and for a time they are sure to tell. But a period of calmer thought follows. His vivid word-painting is subjected to the careful analysis of the critic, and though the reputation of the artist may not suffer, Mr. Froude's position as an historian or as an accurate observer is shattered. His words may be cited as an eloquent presentation of his own side of the question, but the time is past when any one would appeal to him as a witness of facts. This is so in relation even to his great history, and much more certainly will it be the case with these reckless attacks upon the negro which have called forth Mr. Thomas's eloquent remonstrance. We heartily commend the book as an effectual antidote to Mr. Froude's highly coloured misrepresentations.

The Critical Period of American History, 1783-1789. By JOHN

FISKE. (Macmillan and Co.) We heartily rejoice at the issuing of an American work of this kind from so distinguished a publishing house as that of Messrs. Macmillan and Co. Englishmen are strangely, wilfully ignorant of American history. The story of such a people, of our own kindred and blood, trained in our ideas, proud of the traditions which they have inherited in common with us, and building up great institutions in harmony with our own, must have many valuable lessons for us, but we hardly care to learn them. There are numbers of Englishmen who are intelligent enough on most questions, who in relation to American history would have to make Mr. W. G. Ward's confession of "crass ignorance." The book before us is really the story of the period immediately succeeding the surrender at York Town, including the formation of that federal convention which Mr. Gladstone has described as the finest specimen of constructive statesmanship that the world has ever seen. Mr. Fiske, who gives us in this book the subject of lectures delivered in Boston, St. Louis, and New York, well says, "It was the work done in the years 1783-89 that created a federal nation capable of enduring the storm and stress of the years 1861-65. It was in the earlier crisis that the pliant twig was bent; and as it was bent so has it grown; until it has become indeed a goodly and a sturdy tree." The account is admirably given, and will be new to most English readers. And at a time when questions of a similar character are forcing themselves upon our attention, the study of it will be especially useful.

English Men of Action.—*Monk*. By JULIAN CORBETT. *Wellington*. By GEORGE HOOPER. *Gordon*. By Col. Sir W. F. BUTLER. *David Livingstone*. By THOMAS HUGHES. *Dampier*. By CLARK RUSSELL. (Macmillan and Co.) These books belong to a new series entitled "Men of Action." The title indicates the wide range which the series is intended to cover. The great warrior who saved Europe from the Napoleonic tyranny, the missionary pioneer who sacrificed his life for the name of Christ and in the enthusiasm of humanity, the adventurous navigator, the skilful general who overthrew the Commonwealth, and the two illustrious Christian heroes of this generation—one of whom rendered such illustrious service in India, while the other, with an enthusiasm which trenched on fanaticism, won for himself a reputation to which there are few parallels for chivalrous devotion—are types of very different classes of character. The publisher has been happy in his selection of writers, and the series is a most valuable one, especially for the young.

Fettered for Life. Three Vols. By FRANK BARRETT. (Chatto and Windus.) There is so much of real power in this book that we can only regret that it should have been expended on a story which is essentially unpleasant in character, and so improbable in many of its incidents. It opens uncommonly well, and maintains its high level

during the whole of the first volume, and indeed up to the point at which the convict leaves Dartmoor and returns to the life from which it seemed at one time as though he had been cut off for ever. The meeting of the hero with the young girl to whom he had been secretly married, with the unfortunate *contretemps* by which it was interrupted and the tragedy in which it closed, is capitally told. The policeman, whom the hero unfortunately offends and converts into an enemy, whose petty spite and suspicious acuteness make him mischievous, is a character not at once to be forgotten. So is the solicitor who is sent to help the unfortunate young man out of the labyrinth in which he had become entangled, and acted so as to involve him still more in its meshes, and who ultimately proves himself the villain of the story. The scenes of convict life are harrowing, and yet they have an air of reality about them. It is when the hero begins to take measures for avenging himself on the wife by whom he had been taught to believe himself betrayed that the element of improbability, or of something worse, enters. Some of the scenes in the lonely cottage have, indeed, a certain idyllic beauty about them, and the conception of the wife winning back her husband to a trust in herself, and in general curing him of his misanthropy, is touching. But it looks too much an expedient to get out of an unfortunate situation which the author had needlessly created, and such expedients are pretty sure to have a clumsy air about them. This, indeed, is the great fault of the book, and it is a serious one. The novelist makes a mistake when he plunges into a plot with so unpleasant an element in it.

Dr. Rameau. By GEORGES OHNET. (Chatto and Windus.) This is a French story dealing with some of the vital religious questions of this time, and professing, we suppose, to have a good purpose. The hero is a distinguished physician, an eminent scientist who overpowers all with whom he has to deal by the sheer power of brain—in short, one of those intellectual prodigies who are more frequent in fiction than in real life. His rough exterior conceals a tender heart, and his extraordinary success in every case he undertakes makes society tolerate his roughness, and secures for him an unrivalled position in his profession. But he was an atheist—indeed, he was a typical atheist of the intellectual order. This man falls in love, when somewhat advanced in life, with a beautiful young girl, a Spaniard by birth, with all the intense superstitious feeling of her nation. It may be assumed that she represents the author's idea of a *dévoté*, for that is what she proves to be, and one whose moral sense has not kept pace with her religious development. Between these two an antagonism is early set up. Though, in the course of the story, it turns out that the wife's religion does not keep her true to her husband, it is sufficient to produce a quarrel before they are married, since she is ready to sacrifice her lover rather than be content with a civil marriage. We cannot follow

the course of their various disagreements, nor of the consequences they entailed. Sufficient to say that the story is told with remarkable power, that some of the characters (especially that of Rameau's old medical friend, who is really his good genius) are very cleverly drawn, that some of the scenes are described with great dramatic art, and that whatever be the faults of the story it never suffers the reader's interest to flag. The general result is that the atheist is converted, but the conversion is not satisfactory, either in itself or in the means by which it is effected. The subject is one which Ohnet should not have touched. The atheist as an engineer "hoist with his own petard," where he finds himself in face of the dark problems created by his discovery of the infidelity of his dead wife; but it is not by such paths as these that men are brought to the obedience of faith. The story is a curious psychological puzzle, but nothing better.

The Children of Shem. By GRANT ALLEN. Three Vols. (Chatto and Windus.) The author has here collected the materials for a very exciting story. The scene is laid in a very land of romance, where there is less need for him to rein in the imagination. Unfortunately, though much of the action takes place in Algeria and among the Kabyles of the mountain district, there is a close connection between it and our more prosaic country, which operates to some extent as a restraint on the wild waywardness of fancy. As it is, the reader has no ground to complain of any lack of stirring incident. The story of an Englishman, who, having fled from his own country because of a false charge of forgery which circumstances prevented him from meeting, and having come under the terror of French law for deserting the army in which he had enlisted, settles down among the natives, and has a daughter who turns out the heiress of a great English property, has in it quite enough of promise. When it is added that we have a forged will, a railway accident, whose ghastly horrors were only possible in a region so wild, and an Arab rising, with all its attendant cruelties, it will be clear that there is sufficient of the sensational element in the story. But this is not its principal charm. That is to be found rather in the dramatic power of some of the scenes, in the fresh and vivid pictures of Algerian life, in the clever portraiture of some of the characters. The young Girton girl, who has come out third Classic, and who is somewhat prone to illustrate everything from the classics, but who has not lost her feminine impulsiveness and sympathy, is a sketch on which the artist seems to have bestowed extreme pains. But her cousin Merico is quite as original and impressive a portrait in her own way, while the little Frenchwoman, Madame l'Administratrice, serves as a foil to both. Out of a plot which, though extremely clever, bristles with improbabilities, Mr. Grant Allen has made a story of considerable merit, owing chiefly to the group of characters to which we introduce his readers.

John G. Paton. (Hodder and Stoughton.) This book is more than

a piece of delightful biography, it is an inspiration. We cannot undertake to deal with it now, but we are unwilling to lose the present opportunity of introducing it to our readers. It is a book to be studied and prayed over. The simplicity with which the story is told is not less charming than the biography itself. The resolute energy and untiring perseverance of this sturdy young Scot are themselves a subject for hearty admiration, but that which attracts us most is the spirit of entire consecration to Christ which breathes through the whole.

Selections from Clarendon. (At the Clarendon Press.) No one would go to Clarendon for an impartial history of the great Puritan revolution, but every one who wishes to have a complete and impartial view will peruse his narrative, supplying the necessary correction to its partizanship from other sources. Clarendon himself played no unimportant part in that struggle, first as a member, though always a lukewarm and timid one, of the Opposition (a moderate Whig with Conservative tendencies), afterwards as a Royalist, and ultimately as a Prime Minister under the Restoration. His proclivities are therefore strongly Royalist, and there is reason to suspect that his recollections of the scenes of his earlier life when he was among the Patriots, are coloured by the opinions which he came to hold in after times. His history will always be one of the classics of the language, though, as with many classics besides, only students will read it *in extenso*. These "Selections" are well done, and will be prized by numbers who have not time to read the whole book.

The "Daily News" Diary of the Parnell Commission. By JOHN MACDONALD, M.A. (T. Fisher Unwin.) This volume is the faithful record of one of the most discreditable episodes in the story of our political controversies. An Irishman will naturally feel that the appointment of such a Commission adds another to the many proofs of the inability of England to govern Ireland with impartiality. The truth is that the only consideration which saves such an appointment from being a precedent of evil omen for our liberties is that every one knows that nothing similar would be attempted even by a politician as stolidly insensible to the first principles of constitutionalism as Mr. W. H. Smith or as rashly venturesome as Lord Salisbury in the case of England or Scotland, or even of Wales, which has of late been singled out by the vulgar truculence of *The Times'* writers for special abuse. That it was done for Ireland is only an indication of the spirit in which that unfortunate country is still treated. The story as told here is extremely interesting. Mr. Macdonald's graphic speeches in *The Daily News* attracted considerable attention during the sittings of the Commission, and well deserved to be re-issued in this permanent form. They contain everything which it is necessary to remember, and they are lively and instructive reading.

Miss Bayle's Romance. By W. FRASER RAE. (T. Fisher Unwin.)

This is one of a series admirable alike for literary ability and for high moral tone. The object of Mr. Fraser Rae would seem to have been to instruct English and Americans as to the mistakes which they commit in relation to each other. The romance fills but a secondary part in the book. The portraiture of character, the fresh and lively observations on men and things, the sketches of society, the quiet and subdued humour, are its chief attractions. The story is so worked out as to introduce us to life in England both in London and in the country-house, to Parisian society, and to the excitements of Monaco. The experiences of the Americans in all these cases are something more than amusing, they are extremely instructive.

Life and Letters of Mrs. Sewell. By Mrs. BAYLY. (James Nisbet and Co.) While not presenting any features of a commanding or striking character, the life of Mrs. Sewell had in it sufficient elements of interest to justify the permanent record of it which is contained in this volume. Perhaps her most distinctive characteristic was her care for the poor, and at the present time, when the problem of poverty is receiving so much attention and deservedly so from many quarters, this aspect of her character and work is a very important one to bring out and emphasize. Mrs. Sewell was singularly successful in her work for and among the poor; and in this book we may learn something as to the secret of her success. "She was doubtless," says her biographer, "inspired for the work; she had few rules to guide her; every fresh case was a subject for individual thought, care, and effort—something between herself and God." And again, "Description or comment on her plans would fail to convey a true idea of the *spirit* in which her kind deeds were accomplished, and which made her influence among the poor almost unique. My hope is that by a simple truthful narrative, given as far as possible in her own written or spoken words, the fire of love which burned so brightly in her own heart may kindle a like flame in the hearts of many others." In this hope we can cordially unite.

Whence Comes Man: from "Nature" or from "God"? By ARTHUR J. BELL. (William Isbister, Limited.) This book is a well-written and most interesting work. It subjects the philosophy of Herbert Spencer, Huxley, and Tyndall to a very searching criticism, and exposes not a few weak points in the armour of those not too diffident writers. The whole treatise is characterized by originality of thought, aptness of illustration, and by eager search after truth. While the author probably does not expect all his readers readily to admit the soundness of his views, he may legitimately expect them to be grateful for the thorough way in which he pursues his reasoning and pushes his conclusions. Mr. Bell is well known to many generations of Cheshunt, New College, and Richmond men, and any of his former pupils who may not yet have seen his book should take an early opportunity of securing a copy.

MAGAZINE VOLUMES.

These magazine volumes are really the great annuals of the season. It may be assumed, we suppose, that it is partly to the healthy competition which is maintained amongst them that we are indebted for the high level of excellence which they all constantly maintain. For ourselves there is a feeling of relief that we are not compelled to decide as to their comparative excellence when all are so admirable. The Religious Tract Society succeeds in preserving the high character and varied interest of former years, depending rather upon the intrinsic merit of the magazines than upon the names of prominent contributors. In the *Leisure Hour* we find the characteristic adaptation of subjects to any special circumstance of the year. Thus, as 1889 was the centenary of the French Revolution we have extremely interesting papers—one sketching the general conditions of the period, two others dealing with some of the more notable characters of the time, and another describing the taking of the Bastille, the chief event of the year 1789. The notes on current science are well done, and are extremely instructive. The series of articles on "Marrying and Giving in Marriage" is very timely in view of the amount of nonsense or worse than nonsense which has appeared in some journals on the subject. It is hardly necessary to say that there is an abundant supply of fiction, and still less necessary to add in relation to any that appears in a publication of the Religious Tract Society that it is not only healthy but useful. Even the *Sunday at Home* is not without its stories, which no doubt find admiring readers. But for ourselves we are more attracted by the more serious articles. The three papers on "American Sacred Poetry" are useful as an introduction to a rich and interesting field of literature with which our English readers are comparatively little acquainted, and in which is hidden a considerable amount of valuable treasure. The papers on "Irish Sacred Literature and Art" are also novel and excellent. "Missions and Missionary Work" receive a fitting share of attention. There is really no subject which is more popular with earnest Christian workers at present. "Tommy Atkins at Home" furnishes a subject for three papers full of pleasant sketches of a phase of life and of a kind of Christian work which are far less known than they deserve to be. Dr. Blackie gives some admirable "Sketches of Great Scotch Preachers" which are sure to be appreciated by a wide circle.

Dr. Donald Macleod in *Good Words* has been fortunate enough to secure Miss Edna Lyall as the writer of one of his serial stories for the year, and her name alone would be a sufficient guarantee for the popularity of the volume. Miss Lyall had to wait sometime before she received her due meed of honour. Her books were too thoughtful, too earnest, and too Christian for the ordinary run of novel readers,

but their great merit was discerned by a smaller circle which had an insight into their true purpose, and admired them for that as much as for their great literary merit. She is now generally accepted as one of the most successful popular writers of the day. Those who are disposed to complain that "Donovan" and "We Two" are not quite free from a tendency to preach which is the common fault of stories of this kind, must confess that Miss Lyall has given proof of a very different kind of power in that singularly effective little story, "The Autobiography of a Slander," which is the very ideal of what an ethical story should be. In a "Hardy Norseman" Miss Lyall has ventured into an entirely new region, and has shown her usual capacity for investing it with interest. Mr. G. Manville Fenn and Mr. William Black also have their stories each in his own characteristic vein, while the Bishop of Ripon contributes two charming little allegories on song and science. But even this abundant supply of high-class fiction is far from constituting the only or even the principal charm of this volume. If there are any who have no taste for stories, and are determined to put them aside altogether, they may still find plenty to interest them in such biographical papers as Andrew Lang's keen and somewhat critical but still striking notice of Charlotte Brontë, the editor's sketch of Principal Shairp, and Dr. Symington's sympathetic account of Fleming Stevenson, in a considerable variety of charming papers of travel, and in some also of the religious papers, among which we notice a series on "Perennial Christian graces" by the late Professor Elmslie, which will be interesting not only in themselves, but also as some of the last productions of that gifted pen.

The *Sunday Magazine* has two excellent serial stories, one by Mr. Edward Garrett and the other Miss Amelia E. Barr, besides some shorter ones which in their own line are quite as effective. Hesba Stretton shows that her hand has not lost its cunning, and in these short stories only makes us regret that she writes so little. L. T. Meade's sketch of "Little Mary" and the "Pictures of the True and Noble Poor" by "the riverside visitor" are both admirable. Archdeacon Farrar's series on the great men of the century is one of the striking features of the volume. Of course the magazine bears the marks of that deep sympathy with children which has inspired the editor to his great life-work. "The Sunday Evenings with the Children" show no falling off.

Messrs. Cassell in their three magazines make abundant provision for all varieties of readers. Each of them has its own distinctive line, and each is excellent for its own special sphere. The *Quiver* is a veteran—if we were disposed to adopt the newspaper phrase of the day, we might describe it as the *doyen*—among these cheap religious magazines. It is well too to note this as reminding us of the great

service which the founder of this firm did as a pioneer in one of the most valuable and necessary departments of public work. Mr. Cassell must have been sanguine indeed if he could have calculated upon the extraordinary development of cheap literature in our time. And even to-day, when an admirably printed copy of Kingsley's great works can be bought in shops which allow discount for 4½d., we must not forget the enterprising publisher who prepared the path on which so many have followed. The *Quiver* is as fresh, varied, and vigorous as ever, and a thoroughly religious character pervades it. In the series of "Great Preachers," which includes Mr. Spurgeon, Dr. John Hall, and others, we have a very interesting account of Dr. Macfadyen, who is, indeed, the subject of the latest of these sketches. He is truly described as a laborious and persistent worker, and as we read the record of his active service so recently written it is hard to believe that his noble ministry is already over. The "Short Arrows" are as keen and pointed, and as well directed, as usual. They form one of the best features of the volume. It would be easy to fix upon a number of striking articles, but after all the great value of the *Quiver* consists in the high average of literary character maintained throughout. It is full of information, always given in a pleasant and attractive manner, and a tone of genuine religious sentiment pervades the whole. *Cassell's Family Magazine* is perhaps, taken all in all, the most useful miscellany of the kind which issues from the press. The housekeeper could certainly have no better companion in domestic economy, in the various medical emergencies which disturb a household, in the general work of housewifery, even in the work of the garden; there are all varieties of hint and suggestion contained here. Who it is that supplies the advice of the Family Doctor we know not, but his counsels seem to us to be invaluable. Take, e.g., some of his subjects, "A rest-cure and when it is indicated," "Something more than a symptom," "How to cure despondency." The titles are suggestive, and the promise they give is amply fulfilled. The Gatherer seems to be at work everywhere, and to provide all kinds of novel pieces of information as to useful inventions, practical difficulties in life, curious scientific facts. While there is this great amount of solid material, the *Family Magazine* has a sufficient supply of good fiction. *Cassell's Saturday Journal* fills a place which wise friends of education would not willingly see vacant. Its contents in general are of a much lighter character than those of the *Family Magazine*. It has no fewer than five serial stories, really five novels, and besides these a number of shorter stories, including a considerable number of those detective tales which are always so popular. Among its writers of fiction are Mrs. Riddell, Frank Bennett, May Crommelin, Florence Warden, F. W. Robinson, and others, so that it will be seen there is as much care about the quality as about the quantity. A journal of this kind must be extremely valuable as an attractive competitor with other publications which are intended to provide for

a similar class of readers, but which do it in a very different kind of way. It is of course to be desired that they should spend more of their time in solid literature. But it is idle ignoring facts, and the fact is they do not and will not. They will read stories and lively sketches, or they will read nothing. We hold that the publisher is preventing much evil and doing a real service to the public who makes provision for this kind of want.

Little Folks (Cassell & Co.) is elegantly got up, and will form a beautiful present either for a boy or girl. It is brimful of stories and poems, and short papers on a great variety of topics likely to be interesting to the young. The bill of fare is both varied and attractive, and, as might be expected, natural history and fiction form two of the most tempting features.

The Rosebud Annual (James Clarke and Co.) has taken a high position amongst children's annuals, and is a thoroughly established favourite in the nursery. For the little ones for whom it is intended we know of nothing to equal or, indeed, to approach it. It is brimful of stories and illustrations just suited to the capacity and taste of its readers.

OUR LIBRARY TABLE.

We have a number of works on our table waiting for review, for some of which we wish to bespeak a favourable consideration, although we are compelled to reserve fuller notice for a future number. For ministers or those interested in biblical or theological studies we can heartily commend the following publications:—Messrs. Macmillan have at least three books of primary value—(1) *Lightfoot's Essays on Supernatural Religion*, a collection of the Bishop's valuable articles in the "Contemporary Review"; (2) *A Commentary on the Epistle to the Hebrews*, by Lightfoot's close friend and colleague, Dr. Westcott—who we venture to hope will not be taken away from the great work he is doing, and of which this volume is an important part, for the exhausting and very secondary toils of an episcopate; (3) the Bishop of Ripon's Bampton lecture on *Permanent Elements in Religion*. Among the publications of Messrs. T. and T. Clark we must specially mention Professor Simon's remarkably able work on *The Redemption of Man*, a book full of fresh and vigorous thinking, a new volume of Dr. Bruce's on the *Kingdom of God*, one on the *Preachers of Scotland*, and a short but very comprehensive handbook to the Gospel of John. Among their more recent issues of translations of Foreign Theological Literature are *Luthardt's History of Christian Ethics*, *Keil's Biblical Archaeology* (vol. ii.), *Delitzsch's Genesis* (vol. ii.), and *Orelli's Prophecies of Jeremiah*.

Mr. Fisher Unwin is the English publisher of what promises to be a really great book, worthy to be compared with our own Dr.

Murray's Dictionary — *The Century Dictionary of the English Language*, of which three parts have already appeared. A fifth part of Dr. Murray's Dictionary (Clarendon Press) has also come to hand. They cannot strictly be regarded as rivals, since the Century Dictionary covers the ground of a cyclopædia. Mr. Unwin has also published two handsome volumes containing a well-chosen selection from the *Letters of Mr. Horace Walpole*, full of literary beauty as well as of historic interest; and a new volume of the admirable series of the *Story of the Nations, Early Britain*, of which it is sufficient, as a preliminary recommendation, to say that it is from the pen of A. J. Church. Messrs. J. Clarke & Co. have recently published Mr. Horder's suggestive volume on *Hymn Lovers*, and a volume by Mr. Whiton, *New Points to Old Texts*. Of volumes of sermons there is considerable variety. Amongst others we have received *The Risen Christ*, by J. Baldwin Brown; *Salt and Light*, by Rev. D. Jones Hamer (Hodder and Stoughton), *Mantle and Staff* (J. Nisbet & Co.).

We have received *The Pocket Book* (R. T. S.), and *Minister's Pocket Book* (Hodder and Stoughton), old friends which we gladly welcome. *Hazell's Annual* shows steady improvement from year to year. A more complete compendium of information upon every variety of subject it would not be easy to find. It is a book which ought to be in everybody's hands, as a work of reference to which appeal may be made on almost any topic that may casually arise in conversation. In short, it is a perfect mine of facts, whose value can only be appreciated by those who have it in frequent use.

A little box including a series of small books called "Literary Gems," among which are *Rab and His Friends*, Goldsmith's *Good-natured Man*, *Sweetness and Light*, by Matthew Arnold, would be an excellent and everywhere acceptable Christmas present. The "Gems" have been selected with judgment, and the setting, with general get-up of the whole, is extremely tasteful. The publishers are Messrs. G. P. Putnam & Co., who show wonderful facility and adaptability in the preparation of this kind of literature. A new volume of the "Knickerbocker Nuggets," entitled *Songs of Fairy Land*, is exquisite. Among other books from the same house are *The Story of the City of Boston*, a volume of *Corean Tales*, *The Plantation Negro as a Freeman*, and two or three volumes of stories.

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